

distant, where he left *Trophimus* sick. After that he travell'd Northwards to *Troas*, and lodg'd with *Carpus* one of his Scholars, where he left his Cloak, some Books and Parchment Rolls, perhaps the Holy Scriptures. About this Time, in all Probability, he suffer'd at *Antioch* in *Pisidia*, *Iconium* and *Lystra*, those Persecutions which he mentions in general in the second Epistle to *Timothy*, Chap. 3. 11. and thanks God for his Deliverance from them. The Fathers relate, That about this Time God reveal'd to him that his Death was approaching; and *Athanasius* says, That it was particularly made known to him by God that he shou'd suffer Martyrdom at *Rome*, and that thereupon instead of avoiding it, he hastned with Joy towards the Place: But he arriv'd not at *Rome* till the Beginning of the following Year. A considerable Time before that Journey, about April 66, *Vologesus* King of *Parthia* being vanquish'd, and his Brother *Tiridates* King of *Armenia* being brought to *Rome*, Nero shut up the Temple of *Janus* in Token of an universal Peace, which had stood open from the second Year after our Saviour's Nativity. And having with great Pomp restored *Tiridates*, Nero left *Rome* with a vast Retinue, and pass'd into *Greece* and *Achaia*, where he continu'd above a Year in the Exercise of all Kinds of Games and Extravagancies. He left *Helius* Governor of the City, a Freed Man, and one of his wicked Instruments and bloody Executioners, to whom he gave full Power and Authority, to the great Affliction of the Inhabitants.

The Beginning  
of the Jewish  
War.

III. The universal Peace continu'd but a very short Time, before a most desperate War broke out in *Palestine*, which prov'd the Ruin and Destruction of the *Jews*: For now being ripened for Vengeance, and having fill'd up the Measure of their Iniquity, the fatal Time approach'd, when they were to pay for the Blood of all the Prophets and holy Men, especially for that of the blessed *Jesus*, which they had solemnly imprecated upon themselves and their whole Race. Besides their own perverse and seditious Tempers, the Tyranny and Oppression of *Florus* was the main Occasion of their Rebellion, and their taking up Arms against the *Romans*. For he having most unjustly and inhumanly treated the *Jews*, and committed several Outrages and Slaughters both in *Casarea* and *Jerusalem*, they at length, without considering the Consequences, notwithstanding all the powerful Dissuasions of *Agrippa*, broke out into an open War. And this began in the Month of *May*, in the 12th Year of *Nero's* Empire, the 17th of *Agrippa's* Reign, and the 2d of *Florus's* Government.

Tacit.  
Joseph.

The War began by some of the inferior Sort, who surpriz'd a strong Castle call'd *Massada*, near the Dead Sea, and put all the *Roman* Garison to the Sword. At *Jerusalem* also *Eleazar* the Son of the former High-Priest *Ananias*, Commander of the Guards of the Temple, a bold and intrepid Youth, dissuaded the Priests from offering any Sacrifices but those of the *Jews*, especially excluding such as were offer'd for the Emperor or the *Romans*. Which rash and unprecedented Act caus'd great Affliction to the Governors of the City, who being more peaceable and prudent, us'd all Methods to prevent such Practices, well knowing it was an Indication of an open Rebellion; but perceiving the Numbers of the Seditious to encrease, they dispatch'd Messengers both to *Florus* and *Agrippa*, desiring that they wou'd send Forces to suppress the Tumult in the Beginning. The former desiring nothing so much as a Revolt to cover his numerous Corruptions, neglected the Message; but the latter immediately sent 3000 Horse, who together with the Rulers and Priests, and the rest of those who desir'd Peace, possess'd themselves of the Upper City against the Seditious, who were intire Masters of the Temple and the Lower City. Continual Skirmishes



misshes pass'd between both Parties for seven Days together; but upon the Feast of their Carrying Wood into the Temple, many Robbers and Assassins out of the Country were receiv'd into the Temple, who with the rest boldly encounter'd *Agrippa's* Forces, and forcing them from the upper Part of the City, drove them into *Herod's* Palace, and burnt down those Buildings where the publick Papers and Records were kept, together with the Palace of the *Asmonæans*, which was then *Agrippa's* Court, and the Palace of *Ananias*. This caus'd the Nobility and Priests to fly into Vaults and secret Places, from whence *Ananias* was taken and slain miserably, The Death of Ananias. according to *St. Paul's* Predictions eight Years before, *Acts* 23. 3. The next Day being the 15<sup>th</sup> of *August*, they took the Castle of *Antonia*, after two Days Siege, kill'd all the *Roman* Soldiers, and set the Castle on Fire. And then being join'd by *Manabem* Son to the famous *Judas* of *Galilee*, who brought a strong Party of Rebels into the City, they set upon the King's Palace, where *Agrippa's* Soldiers were retir'd, took it and burnt it; the Soldiers with the *Romans* flying to the Towers call'd *Hippico*, *Phaselus* and *Mariamne*. *Manabem* for his Tyrannical Practices was soon after slain in the Temple by *Eleazar*, and many of his Party expell'd the City. Shortly after, *Agrippa's* Soldiers and the *Romans* in the three Towers yielded upon Composition, delivering up all their Arms; but the Seditious, contrary to Oaths and Treaties, put all the *Romans* to the Sword, except *Metellus*.

At the same Day at *Cæsarea*, by the Instigation of *Florus*, all the *Jews* The Jews massacred at Cæsarea and other Places. that inhabited that City were cruelly massacred by the *Gentiles*, to the Number of 20000; which so enrag'd the *Jews* throughout the whole Country, that they began to waite and destroy all the Villages of the *Syrians* and the neighbouring Cities, as *Philadelphia*, *Gerasa*, *Ptolemais*, *Pella*, *Scythopolis*, *Gadara*, *Hippo*, *Gaulanitis*, *Sebeste*, *Ascalon*, *Anthedon*, and *Gaza*. Upon these Outrages, the *Syrians* made terrible Massacres of the *Jews* among them, which they destroy'd partly out of old Resentments, and partly for Security; by which Means all *Syria* was in a deplorable Condition, and every City expos'd to the Miseries of two Armies which plac'd their Safety in the greatest Effusion of Blood; the Days being spent in Slaughters, and the Nights in Tears worse than Death it self. Only the Inhabitants of *Antioch*, *Apamea* and *Sidon*, out of Policy or Mercy spared the *Jews* dwelling among them; but in *Alexandria* in *Ægypt*, upon a Sedition rais'd there, 50000 *Jews* were slain in one Day, by two *Roman* Legions let in upon them. About the same Time, the *Jews* in *Judæa* invested the strong Castle of *Macherus* in *Peræa*; and the *Roman* Garison finding themselves weak and ill provided, in a short Time yielded it up, upon Condition of departing without Molestation.

The general Revolt of the *Jews* caus'd *Cestius Gallus* Governor of *Syria*, to use all possible Diligence and Expedition, and coming down with a powerful Army from *Antioch* and *Ptolemais*, he invaded *Judæa* and *Galilee*, burning both *Zabulon* and *Joppa*, in the latter of which he kill'd 8400 *Jews*. About the Feast of Tabernacles, having burnt *Lydda*, he march'd directly to *Jerusalem* it self; and near *Bethoron*, about six Miles from the City, he was met by great Numbers of *Jews* who came to the Feast, who set upon the *Romans* with that impetuous Fury, that the whole Army was in Danger; but fresh Troops coming in to *Cestius*, he not only repell'd the *Jews*, and forc'd them into *Jerusalem*, but on the fourth of *October* also broke into the City with his Forces. In a short Time he became Master of the lower Part of the City, as also *Bezetha* Cestius Gallus attacks Jerusalem. and *Cænopolis*; and proceeded against the stronger Parts, the Temple and the Upper City, which he might easily have taken, had he vigorously continu'd



continu'd his Attacks, the better Sort favouring the *Romans*, and the Seditious only withstanding them. And now the *Christians* and Believers <sup>Euseb.</sup> began to be sensible of that Caution which our Lord had given them, *That when they shou'd see Jerusalem compass'd with Armies, and the Abomination of Desolation (the Roman Army) standing in the Holy Place, they shou'd then flee into the Mountains,* betake themselves to some obscure Place of Refuge: And having been lately commanded by a particular Revelation communicated to some pious and good Men among them to leave *Jerusalem* and flee to *Pella*, which *Epiphanius* says was done by the Ministry of an Angel, they universally withdrew themselves with their Bishop *Simeon*, and seasonably retreated thither, as to a little *Zoar* from the Flames of *Sodom*, and so none of them perish'd in the common Ruin. This *Pella* was a little City beyond *Jordan* in *Decapolis* and *Trachonitis*, about 100 Miles North-East of *Jerusalem*, belonging to *Agrippa's* Dominions, inhabited by *Gentiles*; and probably God was pleas'd to direct the *Christians* hither, that they might be out of the Reach of the *Besom of Destruction*, that was to sweep away the *Jews* where ever it came. Nor was it a less remarkable Instance of the Care and Tendernefs of the divine Providence over them, that when *Cestius* had besieg'd *Jerusalem* and the Temple, on a sudden he shou'd unexpectedly break up the Siege, when he had so great a Prospect of succeeding; at once giving the *Christians* warning of their Danger, and an Opportunity of escaping, and also reserving the *Jews* to a more terrible Chastisement.

*Cestius retires with great Loss.*

*The Jews make great Preparations.*

*Cestius* having retreated from *Jerusalem* without any apparent Reason, the *Jews* took fresh Courage and pursu'd him in the Way towards *Cæsarea*, with so much Success that the *Romans* not only lost above 6000 Men, but the greatest Part of their Baggage and Ammunition, their Engines and Slings, and other Arms which the *Jews* us'd in their own Defence in the last Siege. At length the *Romans* with great Difficulty escap'd to *Antipatris*, and so to *Cæsarea*, making a very dishonourable and disadvantageous Retreat, upon the eighth of *November*. The *Jews*, elevated with their Victory, upon their Return to *Jerusalem*, created *Joseph Gorion* and *Ananus*, once High-Priest, Governors of the City, and sent many Commanders into every Province and Government; and among the rest they sent *Josephus* a Priest, and the famous Writer of the *Jewish Wars* and Antiquities, into *Galilee*; where after he had wall'd and fortify'd many Towns, and gather'd together above 60000 Men, he waited for the coming down of the *Romans*. Yet notwithstanding all his Care and Diligence, there were many Commotions and frequent Seditions rais'd against him, by the subtle Designs of *John* the Son of a certain *Levite*, and by the Malice of some of the Rulers in *Jerusalem* who envy'd him the Government of *Galilee*. But *Josephus* frustrated all their Endeavours, Arts and Councils, and avoided them by his extraordinary Policy and Management, compelling *John* to flee with his Forces to *Jerusalem*, out of *Gisgala* a Town of *Galilee* which he had fortify'd. At *Jerusalem*, *Ananus* the chief Governor of the City diligently prepar'd all Things necessary for a War, repair'd the Walls, and order'd the making of all Kinds of Arms and warlike Instruments. He in vain endeavour'd to reconcile the Faction of the *Zealots*, and also to apprehend *Simon Giora*, who was both a Tyrant and a Robber, by sending some Troops against him; but he and his Party fled to others of the same Employ that kept *Masfada*, from whence they with their Robberies and Murthers miserably infested all the Country of *Judæa* and *Idumæa*. In the mean Time, *Cestius* sent Messengers to *Nero* in *Achaia*, giving him an Account of the ill Posture of Affairs in *Judæa*, much blaming the Conduct of *Florus*. The

Emperor



Emperor now wanted his General *Corbulo*, whom he had lately put to Death, and deliberating whom to send thither, he at length design'd *Vespasian*, as the only Person capable of such a Charge; and not fearing him by Reason of the Meanness of his Birth and Name, tho' he had much disoblig'd him, he made him Governor of *Judæa* in the Room of *Florus*, and at the same Time sent *Mutianus* into *Syria* in the Room of *Cestius Gallus*. *Vespasian* was the fourteenth Governor of *Judæa* after the Banishment of *Archelaus*, and the eighth after the Death of *Herod Agrippa*, entering upon that Office in the latter End of the Year 66, and the Beginning of the 13<sup>th</sup> of the Emperor *Nero*. Vespasian the 14<sup>th</sup> Governor of Judæa.

*Vespasian* with all Expedition pass'd over into *Asia*, and so to *Syria* and *Antioch*; where he gather'd together all the Roman Forces and Auxiliaries in those Parts; and coming down to *Ptolemais* in *Phœnicia*, he immediately recover'd *Sephoris* that favour'd the Romans. Here he was join'd by his Son *Titus* from *Alexandria*, who brought from thence the fifth and tenth Legion, with other Auxiliaries; which together with his own Troops compos'd an Army of 60000 Men, besides their Baggage and Attendants. With this powerful Force *Vespasian* march'd to the Borders of the Province of *Galilee*, and there encamp'd, designing by the Sight of his Army to terrifie the Enemy, and give them Time to repent and yield; but finding all possible Resistance, he set down before *Gadara*, in a short Time storm'd the Fortifications, burnt down the Town, and put all the Jews to the Sword. Then advancing to *Jotopata*, a Place of great Strength, he invest'd it on the 21<sup>st</sup> of *May*, where he was valiantly oppos'd by the renowned *Josephus*, who with his Skill and Courage, defended it beyond all Expectation: But after forty Days close Siege, *Vespasian* took the Place by Storm, to the Destruction of 40000 Jews. *Josephus* himself flying into a Cave or Vault, was at length taken Prisoner, and order'd to be sent to the Emperor; but desiring to speak a Word with *Vespasian*, by a Prophetic Spirit he foretold, That he shou'd free him from his Captivity, but shou'd first be Emperor himself. After some Refreshment of the Legions, and *Agrippa's* Entertainments of this great Commander at *Cæsarea Philippi*, *Vespasian* proceeded to the Sieges of *Tiberias* and *Tarichæa* on the Sea of *Galilee*, of which the former yielded, and was spared at the Request of *Agrippa*; but the latter was taken by Force and destroy'd, where great Numbers were cut in Pieces, besides 30000 which were sold for Slaves. These Cities being recover'd or destroy'd, almost all *Galilee* became subject to the Romans, except *Gamala*, *Giscala*, and the Mountain *Ituburium* or *Tabor*. But *Vespasian* proceeding with extraordinary Valour and Conduct, took and destroy'd *Gamala* after a Month's Siege, on the 23<sup>d</sup> of *October*; and shortly after the Mountain *Ituburium* was also taken by the Romans; both with terrible Slaughters of the Jews. *Giscala* was left to the Management of *Titus*, who offer'd fair Terms to the Governor *John*, who seem'd ready to embrace them, till he found an Opportunity to flie with his seditious Party to *Jerusalem*. *Titus* spar'd the City, when he took it, put a Garison into it, and repair'd to *Cæsarea*; where he was met by his Father *Vespasian*, who having won *Jamnia* and *Azotus*, ended the Campaign in *December*, with the total Reduction of all that strong and populous Province *Galilee*. Josephus taken Prisoner.  
Galilee recover'd.

IV. During these busie Transactions, the Apostle *Paul* being assur'd of his approaching Martyrdom, return'd a second Time to *Rome*; where meeting and joining with *Peter*, they both us'd their utmost Endeavours to instruct the Jews in their Synagogues, and to convert the Gentiles in all publick Places and Assemblies. They continually labour'd to instill into the Minds



His and Peter's  
Predictions.

of all Men the true and pure Knowledge of God, the Rules of Virtue and *Christian* Morality, and to win Persons from their excessive Dancings, Drunkenness, and other sensual Pleasures that were the Companions of Incontinence, to which all the *Romans*, both Prince and People, were extremely addicted. Besides these Reformatations, *Lactantius* assures us, that both these Apostles at *Rome* foretold, That in a short Time God wou'd send a Prince who shou'd entirely conquer the *Jews*, and level their great City with the Ground: That the besieged shou'd suffer the extremest Miseries that attend Famines and Want, and at length fall into their Enemies Hands, when they shou'd see their Wives inhumanly treated, their Daughters violated and prostituted, their Sons torn asunder, and their Infants dash'd in Pieces; and in short, all Things wasted with Fire and Sword, and themselves for ever banish'd from their beloved Land; and all this because of their Contempt and Abuse of the Son of God.

They are both  
imprison'd.

Tho' *Nero* was still in *Greece*, and absent from *Rome*, yet the Actions of the two Apostles in a short Time began to be censur'd by the Magistrates, especially by the wicked Governor *Helius*, who like a second *Nero* rag'd against them and their Doctrine. It is reported, that their greatest Prejudice against *Peter* was his defeating *Simon Magus*, and that against *Paul*, his converting one of the Emperor's Concubines. These two being sought for, and in apparent Danger, St. *Ambrose* tells us, That the *Christians* in *Rome* by daily Prayers and Importunities solicited *Peter* to make an Escape, and to reserve himself for the farther Benefit of the Church. This he at first rejected, as too much reflecting upon his Courage and Constancy, till their Tears and Entreaties prevailing, he made his Escape by Night; but as he pass'd the City Gate, he was met by one in the Shape of his dear Master *Jesus*: Who being ask'd by *Peter* whither he was going, made Answer, *To Rome to be crucify'd a second Time*; which he taking for a Reproof of his Cowardice in flying from his Persecutors, return'd again into the City with great Courage, and was immediately put into the *Mamertine* Prison with the other Apostle *Paul*. Here they were kept eight or nine Months in close Imprisonment, where they spent their Time in the most solemn Acts of Devotion; and as Occasion offer'd, preach'd the Gospel to their Guards and Fellow-Prisoners, among whom, it is reported, they converted *Procellus* and *Martinian*, the Captains of their Guards, and forty seven others. In a short Time *Paul* was call'd to answer before *Helius*; and tho' all Men out of Fear abandon'd him, yet the Lord stood by him and strengthened him, to make his Preaching more conspicuous and effectual to the *Gentiles*, and deliver'd him out of the Mouth of that Lion; not from his Bonds, but 'from every evil Work, to preserve him to his heavenly Kingdom. *Alexander* the Copper-Smith, who not long before had been excommunicated by the Apostle, now turn'd all his Malice against him, and did him much Injury, for which he pray'd that the Lord wou'd reward him. Also the Disciples of *Asia*, of whom were *Phygellus* and *Hermogenes*, who attended him to *Rome*, forsook him there, fearing to run any Hazard with him: Only *Onesiphorus*, his former Convert, who had been very serviceable to him at *Ephesus*, coming to *Rome*, sought him out, and administred to him in Prison, not being asham'd of his Chains; for which he zealously pray'd for the Prosperity of him and his Family.

Peter's second  
Epistle.

During the Time of the Apostles Confinement, St. *Peter* wrote his second general Epistle, not directed to any particular Church, but to all that obtained precious Faith through the Righteousness of God and our Saviour *Jesus Christ*. Yet since he told them, Chap. 3. 1. 'That this was the second Epistle he wrote to them; it follows, that that, as well as the first,

2 Tim. 4.  
16-18.  
24, 25.  
Chap. 1.  
15-18.



first, was directed to the converted *Jews*, dispersed through the Provinces of *Asia*; and also that it was writ not long before his Death, as is intimated Chap. i. 14. ‘ In this Epistle he labour’d by earnest Exhortations ‘ to engage the *Christians* to persevere in the Apostles Doctrine, and to testify the Soundness and Sincerity of their Faith by their Works, forewarning them of the false Teachers already risen, foretelling their sad and terrible Destruction, and describing them by their odious Marks, that they might avoid them. After which he vindicated the Doctrine of *Christ’s* Coming, which the Hereticks then deny’d, to encourage Men the more securely to entertain their lewd Courses; declaring, that tho’ *Christ* delay’d his Coming, that he might not surprize Men in their Sins, yet he wou’d certainly come to execute Judgment upon those Scoffers and Seducers. He set forth the Destruction of *Jerusalem* in such a manner as our Saviour had done before, namely as the Destruction of the whole World, speaking of the Heavens passing away, the Elements melting, and the Earth being burnt up; and after that of a new Heaven and a new Earth, a new State of the Church under the Gospel among the *Gentiles*, after the old World of the *Jewish* State shou’d be dissolv’d. He also recommended St. *Paul’s* Epistles; adding withall, That there were some Places in them hard to be understood, which the Unlearned and Unstable wrested to their own Damnation. This Epistle, tho’ now generally receiv’d for Canonical, was by many in the first Ages doubted of, and accounted Superstitious, as differing in Stile from the former: But this is no sufficient Reason against so many others as have been produc’d for its being genuine, as the Inscription bearing his Name, its Consent with the former, the Description in Chap. i. 16, 17, 18. with several other Marks, which do equally overthrow *Grotius’s* Opinion, that *Simon* or *Simeon* Bishop of *Jerusalem* was the Author of it.

About the same Time *Paul* wrote his fourteenth and last Epistle, which was his second to *Timothy*, who was at that Time in some Part of *Asia*, Paul’s second Epistle to Timothy. but not at *Ephesus*. It is evident from his own Words, that it was written near his Death, which he intimates to be an involuntary Death, or Martyrdom; for which Reason St. *Chrysostom* says, That this Epistle was, as it were, his last Will and Testament. ‘ In it he not only desir’d *Timothy* to come to him before Winter, but he again exhorted him to discharge all the Duties of a Bishop and Pastor suitable to those excellent Graces he had receiv’d, and with a generous Contempt of the World; since the Spirit of *Christianity* was not a Spirit of Fear, but of Love and Courage, and of a sound Mind: Adding, that whosoever wou’d live godly Lives in *Christ Jesus*, must suffer Persecution, according to his Example. He advis’d him not to forget the Doctrines he had taught him, nor to be disturb’d or surpriz’d at the Apostacy of some from the Faith and the Truth, but to preach the more zealously against such Opposers as cou’d not bear sound Doctrine, but heap’d to themselves Teachers agreeable to their own unstable itching Humour. The Reason why he desir’d *Timothy’s* Coming was because he had none of his old Companions and Disciples with him, but *Luke*; *Demas* had forsaken him, and was gone to *Thessalonica* for his secular Interest; *Crescens* was gone to *Galatia*, *Titus* to *Dalmatia*, and *Tychicus* he had sent to *Ephesus*. There were doubtless many *Christians* at *Rome* of eminent Piety and Courage, among whom he nam’d *Eubulus*, *Pudens* and *Linus*, who minister’d to him in his Bonds; but he particularly desir’d to have some of his Scholars about him to assist him in his Ministry, and to comfort the faithful under Persecution. What is spoken of *Jannes* and *Jambres*, the *Ægyptian Magicians* who withstood *Moses*, is not taken from a Book which



some pretend to have been written by these two Persons, but from some ancient Tradition or Writings among the *Jews*.

**A.D. 68.** In the Beginning of the succeeding Year, *Nero* by Reason of Disturbances at Home, at the Request of *Helius*, left *Greece*, tho' in the Midst of Winter; but before his Arrival at *Rome*, the Time was accomplish'd that the two great Apostles *Peter* and *Paul* shou'd glorifie God by their Martyrdoms; and the former as a *Jew* and a Foreigner was condemn'd to be crucify'd, and the latter as a *Roman* to be beheaded. *Peter* being scourg'd according to the *Roman* Custom, was led to the Top of the *Vatican* Mount near *Tyber*; where he entreated the Favour of the Officers, that he might not be crucify'd in the ordinary Way, but might suffer with his Head downwards, declaring, *That he was far unworthy to suffer in the same Posture wherein his Lord and Master had suffer'd before him*: Happy Man! as *St. Chrysostom* glosses, to be set in the readiest Posture of travelling from Earth to Heaven. The other Apostle was beheaded three Miles out of the City in a Place call'd *Aqua Salvia*, on the same Day, and 22d of *February*, according to *Bishop Pearson's* Calculation; in the Absence of *Nero*, as appears from *Clemens's* his Epistle, which says that he suffer'd 'by the Command of the

The Martyrdoms of St. Peter and St. Paul.

Linus succeeds them in Rome.

'Governors, who durst not in his Presence have executed such Authority. Thus dy'd the two most eminent Apostles of *Jesus Christ*, after they had reap'd a most glorious Harvest of infinite Numbers of Souls, and triumphantly propagated Salvation to the most considerable Parts of the World. A Bishoprick was founded in *Rome* by *St. Peter*, who was now succeeded by *Linus*, the same mention'd *2 Tim. 4. 21*. But many of the Ancients mention both these Apostles as equally concern'd in the Founding the Bishoprick, and do expressly assert *Linus* to have been the first Bishop of *Rome*. We are told, that *St. Peter's* Wife suffer'd Martyrdom before his Death by his Encouragement, and that he left behind him a Daughter nam'd *Petronilla*; but we have no Certainty of it. Several Writings have been falsely attributed to him, as his Acts, Gospel, Revelation, Preaching, and of the Judgment, as also of the Doctrine of *St. Peter*, and a Liturgy. As the like has been done to *St. Paul*, namely, an Epistle to the *Laodiceans*, a third Epistle to the *Thessalonians* and to the *Corinthians*, a second to the *Ephesians*, his Letters to *Seneca*, his Acts, his Revelation, his Voyage with *Thecla*, and his Sermons.

The first Revolution in the Roman Empire.

Shortly after the Death of these two Apostles, *Nero* having return'd to *Rome* in a Kind of a Triumph, surrounded with Musicians and Players, the inbred Distempers of the *Roman* Empire, contracted by the Misgovernment of four succeeding Princes, began to break out and discover themselves in their furious Effects. The *Romans* had with Decency born with the Diffimulation of *Tiberius*, the Brutality of *Caligula*, and the Stupidity of *Claudius*, but the Fury of *Nero* having exhausted all human Patience, all Men press'd to a Revolution; and *Vindex* Commander of the Legions in *Gaul*, began the Revolt, publicly protesting against the Government of *Nero*, and proclaiming *Sergius Galba* Emperor, then Governor of Part of *Spain*. *Galba* joining in the Enterprize, and taking the Empire upon him, it shortly after caus'd the Revolt not only of the Armies in *Spain*, but also of the Legions in *Germany*, and other Places, all unanimously declaring against the present Emperor. These Proceedings drove *Nero* to the utmost Rage and Despair, and caus'd him to enter upon the most black and barbarous Designs imaginable, resolving to massacre all the Governors of Provinces, and Commanders of Armies, to destroy all exil'd Persons, to murder all the *Gauls* in *Rome*, and give up their Nation to the Plunder of his Army, to poison the whole Senate at an Entertainment, to burn the City, and to turn out Wild-Beasts among the People to prevent

Dion. Suet.



prevent their extinguishing the Flames. But he soon found himself unable to effect any such Attempts; for all Mankind fell from him and forsook him, which made him become as servile as before he had been tyrannical; and he who a few Days before had been the great Monarch of the World, was now reduc'd to a State more abandon'd and deplorable than the vilest Slave. And what was still more terrible, the Senate being assembled, pronounc'd him a mortal Enemy to the State, and solemnly condemn'd him to die *More Majorum*, which was to have his Head made fast in a Pillory, and to be scourg'd to Death. Nero having with the utmost Confusion and Distraction retir'd in Disguise to a Country House belonging to his Freed Man *Phaon*, there hear'd of his Doom and the dreadful Punishment design'd him; which caus'd him to snatch up a couple of Daggers, and after a thousand inglorious Sighs and Tears, and often complaining, *What an Artist the World wou'd lose*, by the Assistance of others he dispatch'd himself, his Eyes staring in his Head after an unheard of Manner. Thus dy'd Nero the sixth Emperor of Rome, and the first that embu'd his Hands in the Blood of the *Christians*, who by his execrable Actions brought upon himself the severest Misfortunes that cou'd befall a Prince, and upon the State the greatest Calamities that cou'd arise from unjust Tyranny in his Life, and from intestine Convulsions after his Death. He was the last of the Family of the *Cæsars*, who reign'd in Rome, tho' the following Emperors had the Titles of *Cæsar*. He dy'd in the Year 68, on the 9th Day of June, under the Consulships of *S. Italicus* and *G. Trachalus*, being in the 32d Year of his Age, and having reign'd 13 Years, seven Months, and 27 Days.

V. Nero was succeeded by Galba, who had assum'd the Imperial Power in Spain two Months and seven Days before, a noted and experienc'd Person now 72 Years of Age; being the first who receiv'd the Empire from the Hands of the Soldiers, the Senate consenting, having himself no Affinity or Alliance with the Family of the *Cæsars*, either by Blood or Adoption. Upon hearing of Nero's Death, after he had conquer'd and suppress'd many Difficulties and Disturbances, he repair'd to Rome, where he soon became distastful to the People by his many Instances of Severity and Avarice. However he at first gave no little Satisfaction by rescinding the odious Acts of Nero, and by executing many of the wicked Instruments of his Cruelty, and *Helius* in particular; tho' he spar'd some of the most notorious Offenders for the Sake of Money. He was so remarkably covetous, as sometimes to sigh and weep when his Table was better furnish'd than ordinary; a Vice incident to his Age, but more dangerous to his Circumstances, especially in Respect to the Looseness of the *Prætorian* Soldiers. For when a large Donative had been promis'd them in his Absence, as it was usual when they swore to a new Emperor, he utterly refus'd to allow it, declaring, *That he chose, but never wou'd purchase his Soldiers*; a Saying highly offensive to the Soldiers of these corrupt Times, who cou'd bear no rigorous Discipline like the ancient *Romans*, especially from a Prince who suffer'd himself to be bought and sold every Hour. But what made this Prince most generally hated and abhor'd, was his giving up himself to the Management of three Favourites, *Vinius*, *Laco*, and *Icelus*; who having their Lodgings with him in his Palace, and being always in his Presence, were commonly stil'd his *Pædagogues*. These three, whose Vices and Humors were as different as possible, abus'd his Authority with so much Insolence, that they made him appear by the Inequality of his Conduct, both odious and despicable; so that sometimes he shew'd himself rigorous, at other Times

A.D. 68.  
GALBA,  
*the seventh Roman Emperor.*

remiss,



remiss, condemning illustrious Persons unheard, and pardoning others without Reason, as he was guided by these Men. In short, there was nothing but, by their Mediation, he permitted either to be purchas'd for Money, or granted for Favour; as Taxes, Exemptions, Punishments for Innocents, Impunity for Criminals, and other Pieces of the highest Injustice. So that considering the Hatred of the Soldiers, and the great Instability of the Times, it was not to be expected that this Emperor shou'd continue long upon the Throne.

Clement's Epistle to the Corinthians.

In the latter End of this Year, or the Beginning of the following, St. *Clement*, an eminent Disciple of St. *Peter's*, and afterwards Bishop of *Rome*, wrote his celebrated Epistle to the *Corinthians*. This Person, by some call'd an Apostle and others an Apostolical Man, is mention'd by St. Paul *Phil. 4. 3.* who mentions him not only as his Fellow Labourer in the Work of the Gospel, but as one *whose Name was written in the Book of Life*; and his Epistle, next to the Holy Scriptures, is accounted one of the most eminent Records of Antiquity, and accordingly was for some Ages read in the *Christian* Congregations. It was written in the Name of the whole Church of *Rome* to that of *Corinth*, upon Occasion of some Divisions concerning their Teachers, their vain Conceit of their spiritual Gifts, and their Mistakes about the Resurrection, all which began to break out again, tho' St. *Paul* by his Epistles and Sermons had in a great Measure suppress'd them. 'In this, he first put them in Mind of the Happiness of that Peace they had formerly enjoy'd, representing to them the Danger of their present Divisions, shewing the deplorable Consequences by many Examples, and how highly displeasing they were to God; moreover advising them to a Re-union and a Repentance, in practising Obedience to their lawful Pastors, Humility, and Charity, in Imitation of the Humility of *Jesus Christ*, and the Mercy of God, through the Hope of a Resurrection, which he much insisted upon. From thence he took an Occasion to recommend to the Faithful the Practice of many *Christian* Virtues, and the Observation of a regular Discipline; declaring That it was very ill done to rise up against the Pastors and Bishops, who were constituted by the Apostles, or elected by the Faithful after their Death. He display'd the Hainousness of their Crime who were the first Promoters of this Division, earnestly soliciting them to return to their Duty and Obedience towards their Ministers, and to re-unite themselves to the rest of the Believers. The whole is written with great Simplicity and Energy, with soft Words and hard Arguments, with the tenderest Concern for the Church of *Christ*, and with a happy Mixture of Zeal and Charity. As to the Time of its being written, there have been several Opinions; but we have plac'd it here, because, as it is evident, it was written after the Deaths of St. *Peter* and St. *Paul*, so it is very probable it was before the Destruction of *Jerusalem*, since it speaks of the Temple Service as then in Being.

Galba adopts Piso.

In the Beginning of the Year 69, the Emperor *Galba*, finding the Roman Provinces in Disorder, and his own Affairs in a dangerous Posture, resolv'd to adopt some Person, who in his Life time might protect and support him, and after his Decease succeed him in the Empire. Upon declaring his Determination, his three Favourites were very busie in recommending Persons to him; and *Otho*, having gain'd the chief Favourite *Vinius*, together with the *Urban* and *Prætorian* Cohorts, assur'd himself of Success. But *Galba*, resolving to consider the publick Good, and disliking *Otho's* loose Life, as too much resembling that of his Master *Nero*, he rejected him, and made Choice of a young Man call'd *Piso*,  
one



one of promising Abilities, who on the 10th of *January* was coldly acknowledged both by the Army and Senate. But that which was justly thought the best Means to secure *Galba's* Life and Empire, immediately after prov'd the Occasion of his Confusion and utter Ruin. For *Otho* finding all his Hopes blasted, immediately apply'd himself to the Soldiers who were all in his Interest; and by his plausible Speeches, and great Promises, procur'd them to proclaim him Emperor in Opposition to *Galba*; to which they unanimously agreed, and with their drawn Swords, carry'd him to their Camp out of the City Gates. This News being brought to *Galba*, he was both disheartned and confounded; for some were of Opinion that he ought to put himself in Arms and appear in publick, and others that he shou'd secure himself in the Capitol, and attend the Result of the Disorder. He still continu'd wavering and doubtful; till at length being deluded by a false Report of *Otho's* being slain, he rode arm'd out of his Palace with his Guard and many Followers into the grand *Forum*. And at the same Instant, on the other Side, there enter'd a strong Body of Horse from the Camp; who tho' they came with a full Resolution of dispatching the Emperor, yet upon their near Approach, for a while stood amaz'd, and in a dubious Posture, apprehending the Consequence of their fatal Commission. This brought *Galba* to the greatest Confusion, not knowing whether to return to the Palace or to retire to the Capitol; and being so irresolute, he was suddenly abandon'd by the chief of his Followers, which occasion'd the Soldiers sent by *Otho* to rush in amongst the People, dispersing and trampling them under foot; and approaching *Galba*, he stretch'd out his Neck, according to *Plutarch*, bidding them, *Strike it off, if it were for the Good of the Commonwealth and the Roman People*. This was accordingly done, upon the 15th Day of *January* 69, in the 73d Year of his Age, after a short Reign of seven Months and seven Days; his Death being succeeded by those of his three Favourites, and his adopted Son *Piso*. He is slain.

On the same Day that *Galba* was thus murther'd in the *Forum*, the Senate and People of *Rome* all acknowledg'd *Otho* for his Successor, a Person of an ancient Family, now thirty eight Years of Age; the first Emperor who was advanc'd to this Honour by means of the *Prætorian* Soldiers, which gave them Occasion frequently to assume the Authority of creating Emperors afterwards; a pernicious Precedent for the *Roman* Empire, and for the Emperors themselves, as Time and Experience manifested. *Otho*, contrary to the Expectation of many, defer'd his Pleasures, dissembled his riotous and luxurious Life, and order'd all Things agreeable to the Honour of the Empire; which together with the just Punishment of *Tigellinus*, *Nero's* chief Instrument of Impurity, and his generous Restauration of many Exiles, gain'd him the highest Love and Affection of the People of *Rome*. During these Affairs in the City, the Legions in the Lower *Germany*, having been purchased by the large Gifts and specious Promises of their Commander *Vitellius*, proceeded to create him Emperor, without attending the Will and Pleasure of the Senate, about thirteen Days before *Galba's* Death. The sudden News of which threw both *Otho* and the City into a great Consternation, all knowing that the Contest cou'd no ways be decided but by the Sword, and by the Blood of many thousands of *Romans*, their Pretensions being plausible on both Sides. The Cares and Fears of the City were much augmented by the great Preparations of *Otho*, and the Disabilities of the Nobility and Gentry in martial Affairs: The chief of the Senate were grown old and impotent, wanting both the Power and Vigour of Soldiers; the Nobility A.D. 69.  
OTHO,  
the eighth Roman Emperor.  
Vitellius sets  
up for Emperor.



Nobility slothful, cover'd with the Rust of a long Peace, and forgetting the Fatigues of a Camp; and the *Equites* dissolv'd in Ease and Luxury, and ignorant in military Service, which the more they endeavour'd to conceal, the more they betray'd their Fears. And indeed all the World now began to be in a Commotion and Perturbation, as well as *Judæa*; agreeably to our Saviour's Predictions, that there shou'd be Wars and Rumors of Wars in all Nations, before the terrible Destruction of *Jerusalem*.

In a short Time, *Otho* receiv'd Advice that *Vitellius's* Forces were upon their March towards *Italy*, under the Conduct of two Commanders nam'd *Valens* and *Cæcina*; whereupon he departed from *Rome* with a fair Army, leaving the Government of the City to *Flavius Sabinus*, Brother to *Vespasian*, who was still in *Judæa* with his Army, which he had sworn both to *Galba* and *Otho*. Upon the nigh Approach of these numerous Armies a fatal Civil War began, from which the *Roman* State had been free for near an hundred Years; and both Parties proceeded with such Hast and Precipitation, that besides Skirmishes and other Encounters, in a very few Days, three considerable Battels were fought, one at *Placentia*, another at *Cremona*, and a third at a Place call'd *Castor*; in all which *Otho* and the Senate had the Advantage. But the *Vitellianists* joining all their Forces, came to a general Battel near *Bedriacum*, and after a most sharp Dispute, entirely defeated the *Othonians*, which at once decided the Contest. For *Otho*, tho' he had sufficient Encouragement to continue the War, yet being reduc'd to a sort of Desperation, resolv'd upon an Attempt, contrary to his soft and effeminate Temper; which was to die himself to spare the Blood of his Countrymen. No Arguments or Entreaties cou'd move or divert him from this Resolution, which he carry'd on and effected with the most imaginable Calmness and Easiness, and with such tender Regard to his Soldiers; that many of them, according to their *Pagan* Superstition, kill'd themselves about his Funeral Pile. This Emperor's Death hapned on the 15th Day of *April* 69, after a very short and troublesome Reign of only 12 Weeks and 6 Days.

**VITELL-** Shortly after the Death of *Otho*, *Vitellius* still in *Gaul*, was both by the Army and Senate acknowledg'd Emperor, being now 56 Years of Age, and the Son of *Vitellius* Governor of *Syria*, mention'd in the Years 35 and 36. In his Journey towards *Rome*, arriving at *Bedriacum* where the last Battel was fought, he was extremely delighted at the Sight of the putrify'd Bodies and Limbs of Men and Horses there scatter'd; and when several of his Train complain'd of the noisom Smells, he impiously reply'd, *A dead Enemy smells well, but a dead Citizen better*. Nor did he give greater Satisfaction at his Arrival at *Rome*, entering there like a Conqueror, encouraging his Soldiers in all Kinds of Insolencies and Outrages, and abandoning himself to the most extravagant Degrees of Luxury, Gluttony and Cruelty: So that no Person in this Emperor's Court sought to raise themselves by Virtue and Abilities, but by profuse Banquets and magnificent Entertainments made to him; who considering nothing but the present Enjoyment of his Pleasures, in four Months wasted above seven Millions of our Mony, and ruin'd many Cities and Families besides. He gave himself up to such a strange Carelessness and Stupidity, that nothing but his horrid Cruelties cou'd put him in Mind of his exalted State; and fortifying himself with confus'd Mirth and Sottishness, against all Dangers and Exigencies, he almost lost the Remembrance of Things past, and the Thoughts of Things to come; not the least mention of War

was



was made before him, and the very Discourse of it was strictly forbidden the City. And thinking by his Industry to have prolong'd his Life, he banish'd from *Rome* and *Italy* all the judicial Astrologers call'd Mathematicians, because they had declar'd, *That his Reign shou'd not continue a Year*. But shortly after the publishing of his Edict for their Banishment and Departure before the first Day of *January*, a Writing was set up in the *Forum* to this Effect, *We, in the Name of the ancient Chaldæans, give warning to Vitellius the Emperor to depart the World before the said Day*.

*Vitellius* having made himself odious both to the City and Country, the Legions in the East began to revolt, and shortly after unanimously resolv'd to make *Vespasian* their Emperor. Now *Vespasian* had proceeded with great Bravery and Renown against the perfidious *Jews*, and had reduc'd the most considerable Part of their Country except *Jerusalem* when he heard of the Death of *Nero* and the Succession of *Galba*; which caus'd him to defer his design'd Enterprize against *Jerusalem*, sending his Son *Titus* to know *Galba's* Pleasure. *Titus* was so long retarded by contrary Winds, that upon his Arrival in *Greece*, he hear'd of *Galba's* Death and *Otho's* Advancement; which News caus'd him to return to his Father in *Judæa*. And during the civil Contests between *Otho* and *Vitellius*, *Vespasian* continu'd Neuter, tho' he acknowledg'd *Otho* for Emperor, till *Vitellius* obtain'd the Victory and Empire; a Matter no ways pleasing to him, nor to the Commanders in the East: So that on the appointed Day to swear Allegiance to the new Emperor, in the Presence of *Vespasian*, they perform'd the Solemnity with great Silence and Heaviness. And now *Vespasian* renewing the War in *Judæa* with extraordinary Fame and Honour, and having resolv'd upon the Siege of *Jerusalem*; the Murmurings and Discontents increas'd against the new Emperor, not only in *Vespasian's* Army, but likewise in those of *Syria* and *Ægypt*, as also in the other Legions of the East; insomuch that they all fix'd their Eyes upon *Vespasian*, a Person of 58 Years of Age, and accounted most worthy of the highest Authority, and most able to put an End to the Miseries of his Country. This Design was promoted by the News they receiv'd, that the Legions of *Mæsia* and *Pannonia* had the same Resolution; whereupon several Messages and Letters pass'd between *Alexander* Governor of *Ægypt*, and *Mutianus* Governor of *Syria*, both determining *Vespasian* to be Emperor, tho' he shou'd utterly refuse it. The Matter being brought to this Issue, *Alexander* made the first Overture, and on the first of *July* proclaim'd *Vespasian* Emperor; and on the third Day, his own Army in *Judæa* did the same; and because he absolutely refus'd that Honour, his Soldiers compell'd him with their drawn Swords, threatening him with immediate Death if he did not take the Empire upon him. Whereupon *Vespasian* yielded, and not long after call'd a Council of War, with *Mutianus*, *Alexander*, and his Son *Titus*; where it was determin'd, That *Titus* shou'd continue the Wars against the *Jews*; That *Mutianus* shou'd enter *Italy* with the greatest Part of the Legions; and that *Vespasian* shou'd go to *Alexandria*, to make Provision for all Parts, from thence to join *Mutianus* if Occasion requir'd it. In the midst of these Consultations, *Vespasian* forgot not his famous Prisoner *Jesephus*, but publickly applauded his Valour, and gratefully acknowledg'd his Predictions concerning his own Advancement; and accordingly order'd his Chains not to be unloos'd, but to be broken in sunder, by way of Amends for his former Treatment.

In the mean time *Antorius Primus*, Commander of the *Mælian* Legions being a Friend to *Vespasian*, and knowing his Designs, immediately march'd with all his Forces into *Italy*, before *Mutianus* cou'd arrive; and being oppos'd

*Vespasian* proclaim'd Emperor by the *Eastern Armies*.

*Josephus* set free.



The Capitol  
burnt.

Rome taken  
and plunder'd.

Vitellius slain.

pos'd by the *Vitellianists* under *Cæcinna*, in one Battel he entirely defeated them, and march'd directly towards *Rome*. At which *Vitellius* was so extremely startled and irresolute, that he became ridiculous and despicable; sometimes proposing Terms of Accommodation, and offering to lay down his Authority, then reassuming of it again, till it caus'd a Faction and a Civil War even in the City; in which the Capitol was besieg'd, taken and laid in Ashes, and *Sabinus* the Governor slain. After which *Antony* wou'd hearken to no Treaty nor Composition, but continu'd his March even to the Walls of *Rome*, and in *December* vigorously attack'd the City on three Sides: The *Vitellianists* sally'd out in as many; but after a furious Battel of almost a Day's Continuance, they were driven into the City, and pursu'd through the *Campus Martius* and all the Streets with a most terrible Slaughter, which was continu'd with the most inhuman Barbarities imaginable. Yet in the midst of these Divastations, the People being celebrating their *Saturnalia*, rather than not enjoy the Pleasures of the Festival, they converted the common Calamity into Mirth and Jollity, not wanting a Relish in their extremest Miseries. So that throughout the whole City there was both a barbarous and shameful Spectacle, and a scandalous Mixture of Cruelty and Lewdness; in one Place wounding and slaying, in another tipling and bathing; here Streams of Blood and Heaps of mangled Bodies, and hard by, lewd Debauches and shameless Prostitutes; in sum, all the abominable Licentiousness of a most dissolute and riotous Peace, and all the deplorable Miseries of a most dreadful and cruel Captivity. And thus was this mighty City, the Head and Empress of the World, taken and ravag'd by her own natural Subjects; and as it was fatal to many thousands, so it was no less to *Vitellius* himself, whom the Soldiers dragg'd out of his Palace, and without hearkning to any Entreaties, bound his Hands behind him, and threw an Halter about his Neck. Then tearing his Cloaths, they drew him half naked into the publick *Forum*, through the main Street call'd *Via Sacra*, upbraiding him with a thousand opprobrious Words, and treating him with all imaginable Indignities, tying his Hair backwards, as was usual to the most execrable Malefactors, and holding the Point of a Sword under his Chin to prevent his concealing his Face. At length they brought him to the *Gemoniæ*, the Place for notorious Criminals, and with many Wounds dispatch'd him; from whence they dragg'd him with a Hook, and with all possible Ignominy threw him into the *Tiber*. This was done upon the 20th Day of *December* 69, after a short Reign of eight Months and five Days; a Reign which together with that of *Galba* and *Otho*, make but a little above 18 Months; which occasion'd some Writers not to put them into the Catalogue of Emperors, and *Plutarch* to compare them to Kings in Tragedies, who continue so short a Time upon the Stage.

A.D. 70.  
VESPA-  
SIAN,  
the tenth Ro-  
man Emperor.

VI. After the deplorable Ravages were abated, and some Order began to appear in the State, the *Roman* Senate assembled, where *Vespasian* was declar'd Emperor by the unanimous Consent of all; and they gave his two Sons *Titus* and *Domitian* the Titles of *Cæsar*, nominating the former to be Consul with his Father for this Year now beginning, and the latter for *Prætor* with Consular Power. *Mutianus*, *Antony*, and several others were rewarded with great Revenues and Dignities, for contributing towards this happy Establishment; and Courriers were immediately dispatch'd to *Vespasian* at *Alexandria*, to yield obedience to him, and to desire his Return to *Rome*; but the Winter being dangerous for sailing, he defer'd his Voyage to a more convenient Season. During his Stay in that City, this remarkable Accident is related of him by the most authentick

Tacit.  
Suet.  
Dion.

Writers:



Writers: A blind and a lame Man, of mean Condition, presenting themselves to him as he sat upon his Tribunal, most humbly beseech'd him, *That he wou'd vouchsafe to cure them, for they had been inform'd by their God Serapis in a Dream, that if he pleas'd but to spit upon the Eyes of one, and to tread upon the other's Foot, both of them shou'd be cur'd.* *Vespasian* doubting much of the Success, durst not put it in Practice; till being over-rul'd by the Importunity of his Friends, he try'd both Means before the whole Assembly, and found the Persons effectually cur'd. This, no doubt, may be reckon'd among those Miracles that our Saviour foretold shou'd happen about this Time from *false Messiahs, and false Prophets, who shou'd shew great Signs and Wonders, insomuch, that if it were possible, they shou'd deceive the very Elect,* Matth. 24. 24. *Vespasian* before his Departure from this City, left his Son *Titus* to continue the Wars against the *Jews*, well knowing his extraordinary Valour and Skill for such an Undertaking.

*Vespasian cures a blind and a lame Man.*

And now we are arriv'd at the great and terrible Year, for the Dissolution of the *Jewish* Oeconomy, which *St. Peter* calls *the End of all Things*, and *St. James* the *Coming of the Lord*, 1 Pet. 4. 7. James 5. 8. And the Sound of the Gospel having gone through all Nations to the utmost Parts of the Earth, by Means of the Apostles and others, in less than forty Years Time, now God thought fit to make a dreadful Example of its most perverse Opposers the *Jews*. These miserable People, still thinking themselves the Favourites of Heaven, now languish'd in a deplorable Manner under all the Miseries and Calamities which cou'd possibly befall Mankind; and as our blessed Saviour predicted, *Such Tribulation as never was since the Beginning of the World to that Time, nor ever shou'd be again,* Matth. 24. 21. Famines, Plagues, Earthquakes, Prodigies in Heaven and Earth, Voices, Armies, and flaming Swords in the Air, as we have formerly mention'd, were so many fatal Presages of the Destruction of that glorious City and Temple of *Jerusalem* now threatned by the *Roman* Eagles: And there never was the like signal Instance of Heaven's Visitation of a People, who by their obstinate Blindness and Impieties were become miserable Objects of divine Wrath, and fully ripen'd for Vengeance.

*The Jews distressed.*

*Joseph.* The Revolutions in the *Roman* Empire gave some Diversion to *Vespasian's* Arms, so that after his first Campaign he cou'd not pursue the War vigorously; but this gave but small Ease to the *Jews*, for before *Titus's* Expedition against *Jerusalem* this Year, they were most grievously embroil'd in Factions and Dissentions, pillaging, robbing and murdering each other in all Parts; at length great Numbers gathering together in whole Troops, committed such Ravages and Cruelties, as equal'd all the Miseries and Calamities they receiv'd from the *Roman* Armies. Afterwards the Robbers being loaden with Pillage and Plunder, violently broke into *Jerusalem* it self, where they not only consum'd the Provisions of the People, but fill'd the City with miserable Slaughters, Rapines and Dissentions. They cast *Antipas* and many of the principal Citizens and Nobility into Prison, and then put them to Death unheard; pretending that they design'd to have betray'd the City to the *Romans*: Yet after all these horrid Outrages and Impieties, they boasted of Zeal for the Law of God, and the religious Customs of their Country, and thereupon were term'd *Zealots*. Finding the People were ready to oppose them with Arms, they retir'd to the Temple it self, which they us'd for a Fortrefs, where they made an ignorant mean Person call'd *Phanias* High-Priest, tho' he was not of the Sacerdotal Order: But they were sharply resisted by *Ananias*, once High-Priest, who procur'd the People to rise against them, and after a severe Contest, forc'd them into the inward Part of the Temple.

*Their horrid Factions, Robberies and Murders.*



Upon which Exigency they privately sent to the *Idumeans*, accusing *Ananus* of wickedly designing to betray his Country, and imploring their Assistance, since they themselves, who fought for the Liberty of it, were now closely besieg'd. The *Idumeans* immediately repair'd thither to the Number of twenty thousand Men, who being in the Night let into the City by Means of the *Zealots*, together with them committed most insupportable Outrages and Divastations against the miserable Inhabitants. Besides an infinite Number of the meaner Sort, they massacred eight thousand Citizens the first Night, and afterwards twelve thousand of the higher Rank, among whom was *Ananus*, who was now punish'd for his unjust Condemnation of St. *James* the Bishop of the City. The *Zealots* also finding *Zacharias* the Son of *Barachias*, a Person of eminent Piety, declaring against their Wickedness, formally judg'd him, and after he was clear'd

Ananus slain;  
And Zacharias. slew him in the midst of the Temple by the Altar; which many believe to be the same Person mention'd *Matth.* 23. 35. and that our Saviour nam'd him by Way of Prolepsis or Prophesie, when the Nation shou'd have fill'd up the Measure of the Wickedness, and answer for all the Blood of the Saints from *Abel* to that Time.

In a short Time after the *Idumeans* began to relent, and perceiving the unreasonable Practices of the *Zealots*, and that they had fallily accus'd the Nobility, they set at Liberty two thousand, whom they had imprison'd, and then return'd to their own Country. After whose Departure the *Zealots* renew'd their Rapines and Slaughters, and rag'd more barbarously than ever, especially against such as endeavour'd to flee to the *Romans*, whom they slew, without permitting any to bury them. But shortly after, the *Zealots* were divided among themselves, by Reason of one *John*, who with a seditious Party holding *Gisgala*, pretended to accept of the Articles offer'd by *Titus*, and privately fled to *Jerusalem*, as was formerly mention'd. His Party joining with the *Zealots*, he himself became the principal Incendiary, and now affected Sovereign Power over the rest; but he was vigorously oppos'd by such as before had been his Equals. Yet tho' they disagreed in this Matter, they all were unanimous in plundering the People; and *Jerusalem* being thus fill'd with Tumults and Disturbances, those who were without the City had Liberty to rob and pillage, and those whose Towns were destroy'd by these Means, assembled together in the Deserts, and in great Bodies broke into other Temples and Towns; so that there was no Place in *Judæa* which did not suffer after a most strange and unheard of Manner. Not long after, a new Faction was rais'd against the *Zealots* by one *Simon* the Son of *Giora*, a bold and valiant Man, who gathering together great Multitudes of Robbers and Murtherers, who were got into the mountainous Parts, and encreasing in Strength, attack'd many Cities and Towns, conquer'd all *Idumæa*, wasted *Judæa*, encamp'd with all his Forces before *Jerusalem* it self, and became a mighty Terror to the Inhabitants, who were already most miserably oppress'd by the *Zealots* within. In the mean Time, such *Idumeans* as had lately fled into the City, and join'd themselves with the *Zealots*, detesting the Cruelties of *John*, whom the *Zealots* had chosen for their Commander, oppos'd his Proceedings, kill'd many of his Men, burn'd down his Palace, and forc'd the Tyrant into the Temple; but the Citizens greatly dreading his Temper, and that he shou'd destroy the City in the Night, agreed to let in *Simon* with his Army; who entering the City, immediately attack'd the Temple, but in vain. About the same Time *Eleazer*, who formerly was chief Commander of the *Zealots*, envying the new Authority of *John*, found Means to draw over many of his Soldiers to him, and seiz'd on the inward Part of the Temple; so that

All Judæa suffer.  
now



now a third Faction was rais'd, and *John* was oblig'd daily to fight both against *Eleazar* within and *Simon* without. By which Means the Temple and Altar were abominably prophan'd and polluted with Blood, all Things about it were burnt up, and such Quantities of Provisions destroy'd, as might have serv'd the City for many Years, and for want of which it suffer'd so extremely in a short Time. So that that renowned City which was formerly celebrated for Peace and Unity within it self, now became the Place of all imaginable Divisions, Distractions and Confusion; and perhaps had a nearer Resemblance of Hell and the State of the Damn'd, than any Thing before in this World.

*Joseph.* VII. *Jerusalem* was involv'd in all these miserable Calamities, when *Titus* with a powerful Army approach'd the Place to invest it, being attended by *Alexander* Governor of *Ægypt*, *Agrippa*, *Sohemus* and *Josephus* now at Liberty. *Titus* sat down within six or seven Furlongs of the City, in the Beginning of *April* 70, and immediately before the Feast of the Passover, and shut up an infinite Multitude of People in the Place, who according to Custom came from all Parts to that great Solemnity; by which Means all Subsistence and Provisions were consum'd in a short Space. The City was advantageously situated for Defence, and strongly fortify'd with three Walls; besides which, the Castle of *Antonia*, the Palace, and above all the Temple, were as so many distinct Citadels. The three furious Factions, upon the Sight of the Roman Army, unanimously agreed to join and oppose it, and accordingly sally'd out with great Fury and Resolution, put the Romans to Disorder, and oblig'd them to abandon their Camp and flee to the Mountains; but the Jews were at last repell'd, and driven into the City by the extraordinary Skill and Valour of *Titus*, who highly signaliz'd himself in this and all other Actions in the Siege. During all Intermissions of the Besiegers Attacks, the civil Contests were reviv'd within the City with great Slaughters and Confusions; and upon the first Day of the Passover, now the 14th Day of *April*, *Eleazar* and his Associates open'd the Gates, that all Persons might have Liberty to perform their usual Ceremonies and Devotions in the Temple. But *John*, who held the other Part of the Temple, us'd this Festival as a Means to effect his treacherous Designs, causing great Numbers of his Party to enter among the People with Weapons under their Garments, to get Possession of the Inner Temple; who being admitted with the rest of the Multitude, in a short Time shew'd themselves in Armour. Immediately a dreadful Tumult arose in the Temple; for all the Multitude who were not of the Sedition, thought themselves betray'd, and the Zealots imagining this Treason only to prejudice them, abandon'd their Post, leap'd from the Towers, and fled into the Vaults about the Temple; so that the poor People flocking about the Altar, not knowing how to secure themselves, and others who were driven into the Temple, were kill'd with Clubs and Swords, and trodden under Foot after a barbarous Manner. Great Numbers were slain upon private Resentments, and all such as had formerly offended these Traitors were destroy'd without Mercy: But they who so cruelly rag'd against the Innocent, gave the Offenders Time and Leisure to escape out of their Vaults, by which Means they regain'd the inward Part of the Temple, and with great Slaughter assaulted the other Parties; the Issue of which was that *Eleazar* being kill'd, the three Factions were at length reduc'd to two, that under *John*, consisting of 8400 Men, and the other under *Simon* of 10000, besides 5000 *Idumeans*. Notwithstanding the Enemy was at the Walls, and to oppose them they usually join'd their Forces, yet upon all Intermissions they

*The Seditions divided into three Factions.*

*Titus sets down before Jerusalem.*

*The three Factions reduc'd to two.*



they violently rag'd against each other, and both against the unfortunate Citizens; so that never any City in the World was more severely harass'd without, and more miserably torn within.

*Titus gains the first Wall;*

The City being strongly fortify'd with three Walls, as before mention'd, *Titus* found great Difficulties in the Siege; but having with much Opposition plac'd his Engines, he batter'd the outward Wall, and the *Jews* retiring, on the third Day of *May*, he broke in and possess'd himself of the North Quarter of the City, as far as the Castle of *Antonia*, and the Valley of *Cedron*. In all which Time he shew'd great Clemency and Commiseration to the Besieged, giving them all possible Assurances of Pardon and civil Treatment if they wou'd submit; but the *Jews* were so obstinate, that they refus'd all Terms and Conditions, and judg'd his generous Humanity to be nothing but Cowardice. This more exasperated the *Romans*, and caus'd them to proceed with the greater Fierceness and Severity; so that God and Man, Heaven and Earth seem'd to fight against this wretched Nation. Five Days after, *Titus*, having beaten down a certain Tower with the Ram from the North Quarter, broke through the second Wall, and possess'd himself of the new Lower City; from whence he was repuls'd by the Besiegers vigorous Sallies: But on

*And the second.*

the fourth Day he regain'd the Place intirely, and prepar'd for the Battery of the third Wall. After which, being still desirous to save the City, and especially the Temple, he sent *Josephus* to his Countrymen to exhort them from the Walls to yield, who, tho' he us'd all the powerful and patheticall Persuasions imaginable, and offer'd to sacrifice the Life of himself and Family for his Country's Preservation, yet he was entertain'd only with a Shower of Darts, Scoffs, and Reproaches: So that *Titus* was now no ways inclin'd to shew Mercy to a People that had been perfidious and rebellious to the highest Degree, and was now stubborn and remorseless beyond all Example and Belief. The Citizens designing to escape out of the City, *John* and *Simon* stop'd up all Passages; but the Famine encreasing, notwithstanding great Numbers stole out, who being taken Prisoners by *Titus*, he caus'd them to be scourg'd and crucify'd, as they had formerly treated our Saviour; and in such Numbers that Room was wanting for Crosses, and Crosses for Persons: Still designing by the Cruelty of the Spectacle to terrifie the City, and hasten its Surrender. The Seditious made a contrary Use of this Management, shewing the Citizens this dismal Sight from the Walls, to terrifie them from flying to the Enemy; whereupon *Titus* cut off many of the Prisoners Hands, and sent them to *Simon* and *John* in the City, that their Calamity might testifie them to be Captives, and not such as fled voluntarily to the *Romans*.

*He crucifies great Numbers of Jews.*

On the 12th Day of *May*, *Titus* began four Mounts for his Battering-Rams, which were all finish'd on the 29th, two nigh the Castle of *Antonia*, where he was in Hopes of taking the Temple, and two nigh the Monument of *John* the High-Priest, where he suppos'd he might break into the Upper City with greatest Facility. But *John*, whose Office was to oppose the *Romans* about the Castle *Antonia*, with great Bravery sallied out, undermin'd the Ramparts, and destroy'd them; and two Days after *Simon* with as much Courage ruin'd the other Mounts by Fire, tho' seventeen Days had been spent in compleating them all. He likewise burnt the Enemies Rams and Engines, and courageously pressing forwards, broke into the very Camp of the *Romans*; but at length was valiantly repuls'd by *Titus* from *Antonia*. The Mounts being thus burnt and demolish'd, *Titus* design'd to erect new ones, but calling a Council of War, it was determin'd that the whole City shou'd be surrounded by a Wall or Intrenchment,



Intrenchment, both to hinder the Flight of the Besieged, and to prevent all Relief from coming into the City; all which with incredible Diligence and Celerity was finish'd in three Days, the whole being 39 Furlongs, or near five Miles in Compass, having thirteen Forts or Castles without, each consisting of ten Furlongs Compass. This exactly verify'd our blessed Saviour's Predictions, *Luke 19. 43. viz. 'The Days shall come upon thee that thine Enemies shall cast a Trench about thee, and compass thee round, and keep thee in on every Side.* The Seditious seem'd nothing mov'd at this, tho' the Famine not only rag'd among the common Sort, but likewise began to afflict the Soldiers; and such a Mortality ensu'd, that from the 14th Day of April, to the first of July 115080 Carcasses of the poorer sort, were carry'd out to be bury'd at the publick Charge, as *Titus* was inform'd by one *Mannæus*, who was appointed to pay the Mony. Divers Noblemen that fled to him, assur'd him that 600000 of the ordinary Rank were cast dead out of the Gates, and others who dy'd besides were innumerable; and that when so many dy'd, as they were not able to bury them, they gather'd their Bodies together into the largest Houses adjoining, and there shut them up. A Bushel of Corn was sold for 600 Crowns; Sinks and Holes were continually rak'd to find the old Dung of Oxen, to satisfy their Hunger; Wives took the Meat out of their Husbands Mouths, Children from their Parents, and Mothers from their Infants: Old Men were driven from their Meat as Persons of no Use, young Men were tortur'd to confess where their Provisions lay, and all suffer'd after an unheard of Manner.

These deplorable Calamities extremely mov'd the Compassion of the *Romans* themselves; and *Titus* going about the Walls, and beholding the Ditch fill'd with dead Bodies, wept, and with Hands lifted up to Heaven, call'd God to witness, *That it was not his doing.* But the Minds of the Seditious were not at all chang'd, who continually proceeded in their Rapines and Murthers; those that *Simon* rob'd were sent to *John*, and those that *John* pillag'd were sent to *Simon*; drinking as it were to one another in the Blood of the People, and dividing their dead Carcasses between them. The Nobility daily suffer'd; and *Simon* proceeded to murder *Matthias* the present High-Priest, by whom he had Entrance into the City, with his three Sons, and sixteen others of the highest Rank, pretending that they design'd to flee to the Enemy. Upon which *Judas*, one of his Officers, being tired out with his insupportable Cruelties, attempted to betray a certain Tower to the *Romans* where he commanded; but being discover'd by an Accident, he was put to Death with ten other of his Accomplices, in the Sight of the *Roman* Soldiers, and their Bodies thrown down to them. *John* also being driven by extreme Necessity, converted the golden Vessels of the Temple with the Sacred Mony to prophane Uses; and was constrain'd to divide the Wine and Oil, ordain'd for Sacrifices, among his Soldiers. And now the Famine rag'd so extremely, that the Soldiers began to eat Girdles, Shoes Skins and Hay; and a noble Woman boyl'd her own Child to eat it, which was look'd upon as so detestable an Act among the *Romans* as well as the *Jews*, that *Titus*, after he had insisted upon his frequent Offers of Peace and Pardon to the *Jews*, declar'd, *That he would bury that abominable Crime in the Ruins of their Country; and would not suffer the Sun to shine upon that City, where Mothers eat their own Children, and where Fathers no less culpable reduc'd them to that Extremity by their Obstinacy.* So plainly had our Lord foretold the Daughters of *Jerusalem*, *'That the Days*  
*' were*

*He surrounds the City with a Wall.*

*A dreadful Famine ensues.*

*A noble Woman boyls her Child and eats it.*



*' were coming, in the which they shou'd say, Blessed are the Barren, and  
' the Wombs that never bare, and the Paps which never gave suck,*  
Luke 23. 29.

*Titus* having fetch'd Materials from all Parts, and cutting down Woods and all Trees, even to 90 Furlongs Distance, with great Labour crected new Mounts in 21 Days, one on every Side of the Castle *Antonia*. Which when *John* and his Party had weakly and vainly attempted, they were repuls'd by the *Romans*; and *Titus*, on the Beginning of *July* order'd the Ram to be brought to the Wall of *Antonia*, by which a Breach being made on the fifth of that Month, the *Romans* broke into the Castle, and pursu'd the flying *Jews* even to the Temple. At which Time many false Prophets deluded the Multitude, by telling them, *That they shou'd have Assistance from God*; and therefore tho' *Titus* and *Josephus* still exhorted them to yield, they obstinately refus'd all Accommodation, boasting, *That they had rather endure all Kinds of Miseries*. On the 17th Day of *July*, the perpetual Sacrifice in the Temple, which was offer'd Morning and Evening, ceas'd, for Want of Persons to officiate; which was a new Affliction to the People. A few Days after, *Titus* erected Mounts nearer, the Materials of which had been brought 100 Furlongs distant, and overturning therewith the Foundations of *Antonia*, made an easie Assent to the Temple; then breaking in by *Antonia*, he seiz'd upon the North and West Porticos or Cloysters of the outward Range of the Temple; part of which joining to *Antonia*, were burn'd and ruin'd by the *Jews*, and two Days after the other Part was burn'd by the *Romans* on the 24th of *July*, the *Jews* not quenching the Fire, that the Porch might be clearly separated from *Antonia*. On the 27th the *Jews* began to burn the Western Porticos as far as the Bridge that led to the Gallery, whither many of the *Romans* getting up, were burn'd alive; but on the following Day the *Romans* burn'd all the North Porticos, as far as to those in the East. On the eighth Day of *August*, when *Titus* cou'd not prevail against the strong Walls of the Inner Temple, either by Batterings, Underminings, or Ladders, he resolv'd upon that from which Reverence had long restrain'd him, which was to set Fire to the Gates, which soon caus'd the Porches to be all in a Flame; which amazing Sight so stupify'd the infatuated *Jews*, that they hinder'd not the Fire, so that the Porches burn'd all that Day and the following Night. Still *Titus* and his Commanders resolv'd to save the Temple, if possible; but on the tenth of *August*, when as the *Romans* which guarded the outward Range of the Temple, being provok'd by the *Jews*, had driven them into the Temple, a certain *Roman* Soldier, contrary to the Command of his General, getting upon his Fellow's Shoulders, and being excited by some divine Fury, cast a flaming Firebrand through the golden Window into the Chambers and Buildings on the North Side, which immediately took Fire and spread throughout the whole Fabrick, consuming the most glorious and beautiful Structure that the World ever saw: And in spight of all Opposition the triumphant Flames prevail'd, and made their Way with so fierce a Rage, as if they threatned to burn up all Mount *Sion* to the Roots.

The Sight of this extreme Misfortune, put a killing Damp to all the Courage and Fury of the *Jews*, now neither esteeming their Lives nor Forces, having lost that for which they fought: The loud Outcries, and miserable Lamentations of the People eccho'd from all the adjacent Mountains; and many famish'd and expiring Persons, whose Eyes

Death



Death had already clos'd, reassum'd new Strength, and open'd their Eyes to bewail the glorious Temple, which they now beheld all in Flames. *Titus* in vain using all Methods to save the Temple, found so much Time as to enter the Sanctuary with his chief Officers, where they beheld all the holy Things, and found its Riches and Magnificence far surpassing all Strangers Reports: They also were entertain'd with a dismal Spectacle of Blood, Smoak and Flames, and the great Altar cover'd with an infinite Number of dead Bodies, which had sustain'd all the Miseries of Fire, Sword and Famine. The *Roman* Soldiers pursu'd their Victory with all imaginable Fury and Revenge, cutting in Pieces all that they found about the Temple, and setting Fire to the rest of the Buildings; in one of which 6000 Men, Women and Children, being deluded and brought thither by a false Prophet, perish'd miserably in the Flames. *Titus* was shortly after saluted *Imperator* by his Soldiers, who at the East Gate of the Temple offer'd Sacrifices to their own *Pagan* Deities. In all these Confusions the Seditious found Means to flee into the City; where seeming to relent, they desir'd a Parly with the General himself, who highly condemn'd them for their Obstinacy, but notwithstanding promis'd them their Lives upon immediate Submission. But they refusing to rely upon his Promises, demanded Liberty to depart the City with their Wives and Children, which so extremely exasperated *Titus*, that he commanded it to be proclaim'd by a publick Cryer, *That they were not any longer to expect any Mercy.* Whereupon he permitted his Soldiers to plunder and burn all the Lower City, with the Palace *Acræ*; but the Seditious Tyrants retired to the King's Palace, where great Numbers had deposited their Wealth, and from thence repell'd the *Romans*. They likewise barbarously slew 8400 of their own Countrymen, and rifling all the Mony and Treasure, betook themselves to the upper and strongest Part of the City, situated upon a steep Rock, and call'd *Sion*, where notwithstanding these deplorable Calamities, they still more cruelly tyranniz'd. *Titus* having consider'd the Strength of the Place, began his Mounts on the 20th of *August*, and finishing them the seventh of *September*, he very soon made a Breach in the Walls. Whereupon the Tyrants were seiz'd with no little Fear and Consternation, not knowing how to proceed; so that *Titus* became Master of all the City on *Saturday* the 8th of *September*. The Power of Heaven appear'd in the Overthrow of these Wretches; for they abandon'd their Towers, which were their only Strength, and in vain sought to escape, by hiding themselves in Vaults and Privies; from whence both *John* and *Simon* were drag'd, the former being condemn'd to perpetual Imprisonment, and the latter reserv'd for a Triumph. The rest were all put to the Sword, and *Titus* commanded both the Temple and the City to be entirely raz'd, by a Plow being brought over it by *Turnus Rufus*, according to the ancient Custom, which remarkably accomplish'd our Saviour's Prophecies, *That not one Stone shou'd remain upon another*; only he preserv'd the West Part of the Wall with three Towers, which for their Strength and Beauty might bear Testimony of the Stateliness of the City to Posterity.

*The Seditious  
flee to the Up-  
per City.*

*Titus is Master  
of all the City;*

*Which he effec-  
tively demon-  
strates.*

The Soldiers offer'd to have crown'd *Titus* as a Conqueror for this Act, and upon the Account of his extraordinary Valour in the Siege, in which he had in one Encounter slain twelve Men with his own Hands. But *Titus* modestly refus'd the Honour, denying himself to have been the Conqueror, and declaring, *That he only executed the*

K k

*Designs*



*Designs of Heaven, which had apparently manifested its Wrath against the Jews.* To this fatal End came the famous City of *Jerusalem*, after a Siege of about five Months, having from King *David's* Reign flourish'd under God's own Hand and Protection for above 1100 Years; and it is remarkable, that this fatal Siege began a little before the *Passover*, at the same Time that they had most barbarously treated and put to Death the Son of God. Never was any Siege in the World more memorable, the Captives amounting to 97000, and those who perish'd in the Siege to 1100000, which last Number being added to the 237490 which *Josephus* particularly enumerates in the *Jewish Wars*, it makes 1337490. So heavy was the Guilt of our Saviour's and his Saints Blood upon this wretched Nation, and so abominable were their Vices, that we have Reason to agree with the last nam'd Author, who believ'd, That if the *Romans* had not come against them, the City wou'd have been swallow'd up by the Earth, or else by Thunder-bolts and Lightnings, have born the Punishment of *Sodom*, whose Inhabitants they exceeded in Wickedness. Here ended the Temporal State and Oeconomy of the *Jews*; and that Province, which had been govern'd by the *Romans* in a great Measure as their Friends and Protectors, was now made Captive; and the *Jews*, once the freest People in the World, were made Slaves, banish'd, sold and dispers'd throughout all Parts of the World. This did also most compleatly fulfil the ancient Prophecie of the *Scepter's departing from Judah*; tho' it was in some Measure accomplish'd under the Reign of *Herod the Great*. That this dismal Destruction of *Jerusalem* is set out in *Matth. 24.* as the Destruction of the whole World, or at least as a Type of it, need not seem strange, if it be consider'd, that it was the Destruction of the Lord's own Habitation, and the Place chosen before all other Places, to put his Name there, and the Destruction of the State and Policy of his old peculiar People; a People once highest in his Favour, now deepest in his Displeasure, whose Rejection was now seal'd by the Ruin of their City and Temple. So that the Evangelical State succeeding the *Jewish*, may be call'd a new World, a new Church and Oeconomy, according to the Apostle, *Old Things are past away, behold all Things are become new.* 2 Cor. 5. 17. This was compleated 37 Years after our Saviour's Crucifixion, in the 2d Year of *Vespasian's* Reign, under the Consulships of *Vespasian* and *Nerva*.

The Number of  
the Jews slain.

The End of the  
Jewish Oeconomy.



## C H A P. VIII.

*From the total Destruction of Jerusalem, to the Beginning of the second General Persecution of the Church, under the Emperor Domitian.*

*Containing the Space of near 25 Years.*

**I.** **T**HE *Jews* were now an accursed abandon'd People, without A.D. 70; Scepter, without Sacrifice, without Altar, without Ephod; yet Vesp.  $\frac{1}{2}$  still they retain'd their Circumcision, their Sabbath, their Paschal Lamb, and some other Ceremonies, as a Mark that God had put upon them, as he once did upon *Cain*, that they might not be wholly exterminated. And thus they were distinguish'd, and likewise dispers'd through all Nations, that the whole World might be Witnesses of their Punishment and Obstinacy; and that they might be as *Esau*, Servants to the true *Israel* the *Christians*, in bearing and transmitting the Holy Scriptures; not for their own Advantage, but for a Testimony of the Truth, against the *Pagans* and themselves. And now the *Christians* began to lift up their Heads with Confidence, after their severe Persecutions, being assur'd of an approaching Summer, and a certain Redemption; and knowing that the Kingdom of God was even at their Doors. For God had now sent his Ministers with the Trumpet of his Gospel, to gather together his Chosen People in the utmost Parts of the World; all which, as our Saviour told his Disciples, shou'd be accomplish'd before one Generation pass'd away. So that *Christianity* now flourish'd and increas'd more than ever; and Churches were establish'd, and Bishops were plac'd in all great Cities in the *Roman Empire*. In *Antioch*, *Evodius* the Bishop of that City dying, he was this Year succeeded by the famous *Ignatius* call'd *Theophorus*, a Disciple of St. *John's*; yet first ordain'd into this Church by St. *Paul*, as *Evodius* was by St. *Peter*, according to the Author of the Apostolick Constitutions: Which is no ways contrary to Probability, since many have observ'd, that where St. *Peter* and St. *Paul* preach'd, and founded a Church in the same City; one being an Apostle of the Circumcision, and the other of the Uncircumcision, the Church was divided into two *Cetus*, or Assemblies, under their respective Bishops. In this City both the Apostles laying the Foundation, each committed the Superstructure to a distinct Successor, *Evodius* succeeding St. *Peter*, and *Ignatius* St. *Paul*; till *Evodius* dying, about the time of the Destruction of *Jerusalem*, when the Distinction between the *Jewish* and *Gentile* Converts began to fail, there was a Coalition of both the *Cetus* under the surviving Bishop *Ignatius*. So *Dionysius* of *Corinth* seems to imply, was his Church founded; and so without doubt was the Church of *Rome*, where *Linus*, and after him *Cletus* or *Anacletus* succeeded St. *Paul*, and *Clement* St. *Peter*, till at length both the *Cetus* had their Union under *Clement*; which solves all the Difficulties of the first Succession in many Churches.

*Joseph.* *Titus* having finish'd his great Work, and winter'd at *Cæsarea*, went to A.D. 71. *Berytus* and *Antioch*, and from thence turn'd back to *Alexandria*, in order Vesp.  $\frac{2}{3}$  to go for *Rome*. In this Journey, he pass'd by the Ruins of *Jerusalem*, Titus weeps upon the Sight of which, he cou'd not but deplore the Loss of that noble over *Jerusalem's Ruins*. City, cursing the Seditious, and lamenting that his Virtue shou'd be made known by the Calamity of that miserable People. At *Rome* all Mens



Mouths were fill'd with the Praises of *Titus*, who had shewn himself so expert a Soldier and Commander; and a Triumph was decreed by the Senate, both for him and his Father, who had so bravely manag'd the Beginning of the *Jewish* War. *Titus* being return'd to *Rome*, was receiv'd with the universal Applauses of the whole City, and about the end of the Month *April* both the Father and the Son enter'd upon their Triumphs, which was as solemn and magnificent as *Rome* ever saw. For the Spectacles there exhibited both for Number, Variety and Charge, were admirable in all things which Human Invention cou'd possibly supply; and all Things that ever were esteem'd valuable or beautiful among Persons abounding in Wealth and Prosperity, were that Day expos'd in the Triumph; largely displaying the wonderful Power and Magnificence of the *Romans*. Among the rich and glorious Spoils, were expos'd incredible Quantities of Gold taken out of the Temple; after which was carry'd the Body of the *Jewish* Law, the last, and not the least remarkable of all the Spoils. In this Triumph *Simon* was ignominiously dragg'd along with a Rope about his Neck, and afterwards slain.

*He and his Father triumph.* *Titus* had a Triumphal-Arch erected to his Honour, of extraordinary Beauty and Workmanship, describing all his noble Exploits against the *Jews*, which to this Day continues almost intire, as a lasting Monument against that impious and perverse Nation. *Vespasian* likewise began a new Temple to *Peace*, to contain the *Jewish* Spoils; and now having quieted all Nations, as well as the *Jews*, he shut up the Temple of *Janus*, in token of an universal Peace, it having stood open about five Years. And thus after the most dreadful Storm that ever hapned, and the most signal Vengeance, which was attended with Wars in every Nation, and an universal Concussion of Nature, there succeeded a great Calm throughout all the Parts of the World.

*Is honour'd with a Triumphal Arch.* *The Temple of Janus shut up.*

*Vespasian's Regulations.* After this happy Peace, *Vespasian* proceeded to the Regulation of the numerous Abuses and Corruptions in the State, begun in the late Reigns and the Civil Confusions; and what he undertook, he perform'd with great Wisdom and Resolution. He first restrain'd the Luxury and Licentiousness of his Officers and Soldiers, not sparing those who had been Helpers to him and Partners with him in his Victories, not omitting any Thing that might restore the ancient Discipline. He took no less care in purging and reforming the two principal Orders among the *Romans*, the *Senators* and *Equites*, of both which he took a strict and particular View; and fearlessly turn'd out all such as he found unworthy of their Places and Dignities, supplying their Places with the most deserving Persons he cou'd procure either in *Italy* or the distant Provinces. He likewise strictly examin'd into all the Courts of Judicature, where he found the Number of Processes and Law-Suits swell'd to such an unreasonable Bulk, that innumerable Actions were left undetermined; for the finishing of which, he qualify'd many knowing Persons, and made many excellent Laws to reduce and digest such Matters into a far less Compass. To reform the Corruptions of Usurers, and the Loosness of Youth, he ordain'd, That no Usurer should recover any Money of young Heirs, if it was lent to be repaid with Advantage upon the Decease of their Fathers. And as he was severe in punishing Vice and Lewdness, so he was no less remarkable for rewarding all Kinds of Merits; in which he extended his Liberality to Men of all Ranks, compleating the Estates, and settling Pensions upon many decay'd Persons, when their Wants proceeded from no manifest Crime of theirs. His Courtesy and Clemency appear'd constantly both in publick and private, so that scarce one innocent Person was punish'd throughout his Reign; and so contrary was his Temper to that



of most of his Predecessors, that he cou'd not so much as look upon the Sufferings of a Criminal, without signifying his Compassion by his Sighs and Tears. But tho' he was thus mild and humble, brave and generous, yet he did not preserve himself from the Scandal of Avarice and Rapaciousness, which was grounded upon his numerous and peculiar Impositions, particularly his Excise upon Urin; at which when his Son *Titus* was offended, he took some of the first Money that came from thence, and demanded if *the Smell offended him?* And yet, proceeded he, *this comes all out of the Urin.* In this Year he order'd *Liberius Maximus* and *Bassus* to sell all the Lands in *Judea*, and appropriated all to himself, leaving there only 800 Soldiers, and giving them a Place to inhabit call'd *Emmans*, five or six Miles from *Jerusalem*. He also impos'd a Tribute upon all the *Jews* in the *Roman Empire*, commanding every Person yearly to pay two *Drachma's* to the Capitol, as they had formerly done to the Temple at *Jerusalem*. And thus the miserable *Jews*, who rejected the *Messiah*, and wou'd own no King but *Cesar*, now were constrain'd to acknowledge the Idol of *Jupiter* for their God.

*His Avarice.*

*Joseph.*

*He sells the Lands of Judea.*

*Euseb.  
Epiph.  
Jerom.*

At this time, the Church of God, tho' flourishing and free from Persecution, was much disturb'd and infested with several Heresies, proceeding in a great measure from a Mixture of *Samaritanism*, *Judaism* and *Christianity*. For besides the immediate Followers of *Simon Magnus* and the *Gnosticks*, those of *Menander*, *Ebion* and *Cerintus*, began to shew themselves, to the great Danger of the *Christian Faith*. To give some Account of each, 1. *Menander* was a *Samaritan*, and like *Simon* a notorious Impostor and Magician, abounding with more monstrous Illusions than he; declaring himself a Saviour, sent from above for the Restoration of Mankind, and teaching, that no Man cou'd otherwise overcome the Angels, the Makers of the World, unless he was first instituted in the Magical Knowledge deliver'd by him, and initiated in his Baptism: Of which Baptism, those who were accounted worthy, he affirm'd shou'd be Partakers of a perpetual Immortality in this very Life, and continue always young and vigorous in this World. With these and other of his Master *Simon's* Opinions he seduc'd many in *Antioch*; and tho' the Extravagancy of his Notions made them less infectious, yet they were continu'd in the second Century, particularly by *Basilides* and *Saturninus*. 2. *Ebion*, so call'd from his affected Poverty, and born in *Cocaba* a Village in *Palestine*, spread his Heresy in *Trachonitis*, and among the *Christians* who had retired to *Pella*, where he gain'd many Followers. These deny'd the Divinity of our Saviour, acknowledg'd him an excellent Person, but believ'd that he was born of *Joseph* and *Mary*. They enjoyn'd the Observation of the Law of *Moses*, as necessary to Salvation, retain'd Circumcision, the Sabbath, and other Ceremonies; but to shew themselves *Christians*, they kept the first Day of the Week, in Commemoration of the Resurrection of *Jesus*. They receiv'd all the Writings of the Old Testament; but for the New Testament, they rejected all but *St. Matthew's Gospel*, or rather the Gospel according to the *Hebrews* or *Nazarens*; and particularly condemn'd *St. Paul* as an Apostate, for proving the Dissolution of the *Mosaick Law*. 3. *Cerintus* spread his Heresy principally in *Ephesus* and *Asia Minor*, which in some Things was the same with that of *Ebion*; particularly in the Denial of the Divinity of our Saviour, in the acknowledgment only of *St. Matthew's Gospel*, and in affirming the Obligation of the *Mosaick Rites*. He asserted the Creation of the World by Angels, as did the *Gnosticks*; and to insinuate himself among the Vulgar, he boasted of strange Revelations and Illuminations. He also taught that as *Jesus* was but a meer Man, *Christ* descended upon him in the

*Heresies.*

*Menandrians.*

*Ebionites.*

*Cerinthians.*

Like-



Likeness of a Dove, and that then *Jesus Christ* revealed the Father, who before was unknown; and that at last *Christ*, who was incapable of Suffering, forsook *Jesus*, and left him to suffer Death. And lastly, that his Kingdom afterwards shou'd be Terrestrial, in the City of *Jerusalem*, where Men shou'd be blest'd with all Kinds of carnal Pleasures for a thousand Years.

*St. Jude writes his Epistle.*

About the latter End of this Year 71, or the Beginning of the next, according to Mr. *Dodwell*, the Apostle *Jude* wrote his short Epistle, which is plac'd the last of those seven in the sacred Canon, which are call'd *Catholick*. It has no particular Inscription as the other six have, but it was probably intended for the *Jewish* Converts in their several Dispersions, as *St. Peter's* Epistles were. ' In it he first shew'd his Design to write to ' them in general of the common Salvation, and to confirm them in it; ' but seeing the Doctrine of *Christ* attack'd on every Side by Hereticks, ' he thought it more necessary to exhort them to stand manfully upon ' the Defence of the Faith once deliver'd to the Saints, and to oppose ' those false Teachers who so much labour'd to corrupt it. The Here- ' ticks meant in this Epistle were some of the *Gnosticks*, but especially ' the *Ebionites*, whose Manners were as corrupt as their Doctrine, also ' imagining Faith without Works sufficient for Salvation. So that his ' Subject is much the same with *St. Peter's* second Epistle, whose Sense ' he mostly follows, and often uses the very same Expression; but be- ' cause the Infection had spread it self farther, and gotten more Ground, ' he oppos'd these Hereticks with more Zeal and Sharpness than *St. Pe- ' ter*. Yet with a Spirit of Charity he exhorted the *Christians* to labour ' by all gentle Methods to save them, and to take them out of the Fire, ' into which their own Folly had cast them. Several Persons have an- ciently doubted of the Authority of this Epistle, because it quotes the Apocryphal Book of *Enoch*, and also brings the History of the Arch- angel *St. Michael* disputing with the Devil concerning the Body of *Mo- ses*, taken out of another Apocryphal Book, intituled, *The Ascension of Moses*. But this does not diminish the Reputation of this Epistle, nor add much to the Credit of those Apocryphal Books; since they might contain some Truths as well as many Errors, which *St. Jude*, inspired by God, knew well how to distinguish. *Eusebius* tells us, that in his Time most Churches made Use of this Epistle; and it is evident that before the End of the 4th Century, it was universally acknowledg'd for Cano- nical Scripture, in the Council of *Laodicea* and *Carthage*, and by the most eminent Fathers. And *Origen* says of it, That in a few Lines it contains many Words full of divine Power and Grace.

**II.** Tho' *Titus* had conquer'd *Palestine* and the *Jews* by the taking *Joseph*.  
A.D. 72. of *Jerusalem*, yet for a long Time after, two or three strong Castles  
Vesp. 3/4 held out; the last of which was the impregnable Fortrefs *Massada*, which  
was kept by *Eleazar*, Grandson of *Judas Galileus*; who finding that he  
cou'd subsist no longer, persuaded the Besieged, to the Number of 960,  
to kill themselves with their Wives and Children, having first burnt the  
Castle and all that was valuable in it. This was done upon the 15th  
Day of *April*, and compleatly finish'd all Wars and Rebellions in *Judæa*,  
*The End of the Jewish War.* which began about six Years before. But many of the Robbers and  
Assassins that escap'd from this Country, fled into *Ægypt*, where per-  
suading the *Jews* in those Parts to revolt, great Disturbances were rais'd,  
which ended with the Death and Ruin of these Incendiaries. And this  
so far provok'd the Emperor, that he order'd *Lupus* the Governor to  
*Their Temple in Ægypt demolish'd.* demolish the *Jews* Temple near *Memphis*, which *Onias* had built above  
\*



300 Years before. Which Order was not executed in the Rigour; but the Temple was rifled of all its Gifts and Riches, shut up, and all Persons forbidden to come at it, so that there was not the least Footstep of Religion left there. About the same Time a certain Jew nam'd *Jonathan*, a Weaver, escaping to *Cyrene*, rais'd a Tumult there; and persuading the Vulgar that he wou'd shew them Signs and Wonders, he soon led 2000 into the Deserts. But *Catullus* the Governor of *Libia*, by a Party of Horse and Foot, in a short Time defeated them, and took *Jonathan* Prisoner; who falsly accusing the most wealthy of his Countrymen, as Authors of this Rebellion, *Catullus* without any farther Enquiry, put 3000 Jews to Death at once. Besides these Miseries and Calamities, with which *Josephus* concludes his History, *Eusebius* tells us, that *Vespasian* commanded all those that were of the Family of *David* to be diligently sought out, lest any one of the Royal Race shou'd be left remaining among the Jews; and that upon this, a most severe Persecution was again brought upon the Jews.

*They meet with new Miseries.*

All Things being quieted and settled in *Judaea*, it is believed that the Christians at *Pella* at this Time return'd to *Jerusalem*, and the neighbouring Parts, with their Bishop *Simcon*; where they built some few Houses, and a little Oratory upon Mount *Sion*, in the Place of that Upper Room where the Apostles assembled after our Lord's Ascension. About the same Time it is most probable that the Apostle *Barnabas* wrote his Epistle to the Jewish Converts; an Epistle of great Repute among the Ancients, and sometimes read in the Christian Churches, but never admitted into the Canon of the holy Scripture. According to the Jewish Way of Writing, the Frame and Contexture of it is intricate and obscure to us, made up of uncooth Allegories, with some forc'd and improbable Interpretations of Scripture. ' Its main Design is to prove, That the Law was abolish'd by the Gospel, that the legal Ceremonies were then useless and unfitable, and that it was necessary that *Jesus Christ* shou'd be incarnate and suffer Death. It has indeed no Inscription, but the Matter of it evidently shews, That it was written to the Jews, many of whom after they were become Christians were still fond of the Law, and observ'd its Ceremonies as necessary to Salvation. *Origen*, for this Reason, calls it a *Catholick Epistle*, because it was not intended for a single Church or People, but an whole Nation. In the last Part of it, he gave excellent Rules for Manners, desiring the Prayers of them to whom he writ, calling them the Children of Love and Peace. The Agreement in the Subject between this Epistle and *St. Paul's* to the *Hebrews*, has made *Tertullian* and some others, to attribute this last to *Barnabas*, not having seen perhaps the Epistle it self that bears his Name. How long *Barnabas* liv'd after this, we have no Certainty; it is generally said that he dy'd a Martyr in his own Country *Cyprus*, being ston'd by the Jews at *Salamis*, and bury'd within a Quarter of a Mile of the City. Both the Greek and Latin Church keep his Feast on June 11. Some have attributed to him a Gospel full of Fables, which is condemn'd by Pope *Gelasius*.

*The Christians return to Jerusalem.*

*The Epistle of Barnabas writ.*

In this Year 72, several Writers place the Death of the Apostle *Jude*, who having propagated the Gospel in *Syria* and *Mesopotamia*, generally working as an Husbandman, at length travell'd into *Persia*; where after great Success in his Apostolical Ministry, he was at last for his free and open reproving the superstitious Rites and Usages of the Magi cruelly put to Death. Some say he was shot to Death with Arrows, and others that he dy'd in Peace at *Berytus* in *Phœnicia*. The ancient Martyrologies place his Feast with *St. Simon's*, on the 29th Day of June, and the 28th of

*The Death of St. Jude.*



The Death of  
St. Bartholomew.

of *October*, and some have attributed to him a false Gospel condemn'd by Pope *Gelasius*. After all, the Time and Manner of St. *Jude's* Death is very uncertain. Nor have we greater Certainty of the Death of the Apostle *Bartholomew*, which is by some plac'd in the same Year. This Apostle after he had preach'd with great Success in the hither *India* or *Arabia Felix*, into which he carry'd St. *Matthew's* Gospel, is said to have remov'd into *Lycaonia*, and last of all to *Albanople* in the greater *Armenia* or rather *Albania*, a City upon the *Caspian* Sea, and miserably overgrown with Idolatry: From which, while he sought to reclaim the People, he was by the Governor of the Place commanded to be crucify'd, which Punishment he chearfully underwent, comforting and confirming the *Gentile* Converts to the last Minute of his Life. Some add, that he was crucify'd with his Head downwards, others that he was flead, and his Skin first taken off, a barbarous Punishment much in Use in these Eastern Countries. His Feast, according to the ancient Martyrologies, is to be kept on the 24th Day of *August*, but the *Greeks* observe it on the 11th of *June*. The Hereticks afterwards forg'd a fabulous Gospel under his Name as well as St. *Jude's*, which has been sufficiently exploded.

A.D. 73.  
Vesp.  $\frac{4}{5}$

The Death of  
St. Thomas.

The following Year is said to be signaliz'd with the Death of the Apostle *Thomas*; but with as much Uncertainty as any of the former. To this Apostle, according to the Tradition of the Church in *Origen's* Days, was allotted *Parthia*, which then contain'd all *Persia*; and some have given us a Catalogue of the several People in that Kingdom, to whom *Thomas* preach'd, namely the *Medes*, *Persians*, *Carmanians*, *Hyrca-nians*, and *Bactrians*, besides the *Magi*, to whom *Pliny* allots a distinct Region of *Persia*, and who liv'd in several other Places of the East. St. *Chrysostom* says, That St. *Thomas*, who at first was the most weak and most incredulous of all the Apostles, became, through the Condescension of *Jesus Christ* to satisfy his Scruples, the most fervent, powerful and invincible of them all, and went through almost all Parts of the World, and liv'd without Fear in the midst of the most barbarous Nations, performing his Duty without any Regard to his own Security or Life. And being encourag'd by a divine Vision, he travell'd forwards into the *Indies*, to *Maliapur* and the Country of the *Brachmans*; where after many Travels and Labours, he by his Miracles converted *Sagamo* the Prince of the Country, with many others. This much exasperated the *Brachmans*, who fearing the Downfal of their Rites and Religion, resolv'd upon his Death; and accordingly at a Tomb not far from the City, where the Apostle often retired for his Devotions, while he was intent at Prayer, they first loaded him with Stones and Darts. till one of them coming nearer, ran him through with a Lance. His Feast, according to the Martyrologies, is to be observ'd on the 21st Day of *December*. Several Books have been attributed to him, namely, his *Acts* compos'd by *Lucius Carinus*, his Voyages, his Gospel compos'd by the *Manichees*, and Revelation, all condemn'd by *Gelasius*. From these first Plantations of *Christianity* in the Eastern *Indias* by this Apostle, there is said to have been a continu'd Series and Succession of *Christians* in those Parts to this Day, and still call'd by the Name of *St. Thomas-Christians*.

Vespasian banishes the Philosophers.

But to return from thence to *Rome*, in the same Year 73, a Nobleman and Philosopher call'd *Helvidius Priscus*, suffer'd Death upon the Account of his insolent and seditious Practices; and the rest of his Sect following his Steps, *Vespasian* thought fit to banish all the Philosophers out of the City, besides *Musonius Rufus*. Not long after, *Demetrius* the *Cynick* meeting the Emperor upon the Road, wou'd shew him no Respect, but



but proceeded so far as to revile him openly; but he generously pass'd it by, inflicting no other Punishment upon him, than the bare stiling him by the Title of *Dog*, as alluding to the Name of his Sect. In the following Year, *Vespasian* join'd his Son *Titus* with him in the Quality of A.D. 74: Cenfor, and they two made the last publick *Census* or Numbering of the Vesp. 5: *Roman* Citizens that was ever known; in which *Pliny* observes that several Persons were found of an extraordinary Age, particularly of 110, of 120, of 130, of 140, and two of 150 Years. Which may make us less wonder at the Age of many of the Ecclesiasticks and Saints of this Time; particularly of *St. John*, *St. Ignatius*, *Simeon*, *Quadratus*, and others, who saw *Jesus Christ* in the Flesh, yet liv'd till the Reigns of *T.ajan* and *Adrian*. He makes the 1st Census in Rome.

In this Year it is suppos'd that the Evangelist *Luke* dy'd, having after *St. Paul's* Death preach'd the Gospel with great Success in *Aegypt* and *Lybia*, according to some, and also in *Dalmatia*, *Galatia*, *Italy*, and *Macedonia*, according to others. As to his Death, some fix it in one Place, and some in another; and whether he dy'd a natural or violent Death, we have no certain Account: Yet most do assert his Martyrdom, and *Nicephorus* assures us, That being in *Greece*, a Party of Infidels made Head against him, drew him to Execution, and for want of a Cross, hang'd him upon an Olive-Tree, in the 84th Year of his Age, according to *St. Jerom*. And thus we have given as true an Account as we can find, of the Actions and Deaths of all the Apostles and Evangelists, besides *John* and *Simon*. And as for the former, we shall speak of him afterwards; but for the latter, we are told by some, that he went into *Aegypt*, *Cyrene* and *Africa*, and that after many Converts made there, he travell'd into *Lybia* and *Mauritania*, where he not only display'd the Glory of *Jesus Christ* by his Preaching, but by a great Number of Miracles. From these Countries he is said to have gone into *Britain*, where having converted and baptized great Multitudes to the Faith, he was after many other Persecutions, crucify'd by the Infidels, and bury'd there. Others give a different Account of his Death, so that we can have no Certainty either of the Time or the Manner of it. God has thought fit to conceal from us, the holy Actions and Lives of many of his choicest Servants, that we may be satisfy'd in having our religious Deeds known to him alone, and not like the *Scribes* and *Pharisees* affect the Praise of Men. His Feast is kept with *St. Jude's* on *October* 28th, but the *Greeks* celebrate it on *June* 10th. The Death of St. Luke.

*Joseph.* All Things now being in a quiet and peaceable Condition in the *Roman* Empire, *Vespasian* in the 6th Year of his Reign consecrated his famous A.D. 75: Temple of *Peace*, which he began immediately after the Destruction of Vesp. 7: *Jerusalem*. Having bestow'd great Charges upon it, he also beautify'd it with divers Pictures and carved Works, placing all the Rarities in it that in former Ages had been gather'd together from the utmost Parts of the Earth. And among these he plac'd all the golden Vessels, and other rich Utensils which the *Jews* had in their Temple, expressing a great Veneration for them; but the *Jewish* Law, and the Tapestry or purple Veils of the Sanctuary he commanded to be kept in the Palace. At this Time the *Jews* began in some Measure to recover their Misfortunes, tho' they lost all the Benefit of *Jerusalem*, erecting a famous School at *Jabneh* near *Joppa*, where they still retain'd their great *Sanhedrim*, which, as *Lightfoot* says, they kept up in the same Lustre and State, as it had been for many Years before the City's Ruin. It seems, *Jochanan* Vice-President of the *Sanhedrim*, escaping by a Stratagem from *Jerusalem* in the Siege, afterwards obtain'd so much Favour from the Emperor, that this The Jewish Sanhedrim sit at Jabneh.



Assembly might be fix'd at *Jabneh*, where it had been for some few Years before the *Jewish Wars*. This being allow'd, he was made President of the *Sanhedrim*, and in this Year was succeeded by *Gamaliel II.* the Assembly being continu'd at this Place till the Reign of the Emperor *Adrian*.

A.D. 76. The three following Years afford us very few Materials proper for our Purpose. In the first, *Eusebius* in his *Chronicon* mentions the Destruction of three Cities in the Isle of *Cyprus* by a great Earthquake; of which *Salamis* and *Paphos* were two; Cities sufficiently enlightned by the Apostles *Paul* and *Barnabas*, if they had made the best Use of their Doctrine.

Vesp. <sup>7</sup>/<sub>8</sub> In the second, *Pliny* the Elder dedicated his great Work the History of Nature to the Emperor's Son *Titus*, now the sixth Time Consul, near four Years after he had celebrated the last *Lustrum* or *Census* in *Rome*. About the same Time *Eusebius* tells us that so great a Pestilence rag'd in *Rome*, that for many Days together, there dy'd 10000 in a Day; during which Plague, a Woman nam'd *Alcippa* was deliver'd of an Elephant. The third we find most remarkable for the Impostor *Peregrinus*, a *Cynick* Philosopher, who pretended a great Veneration for the *Christian* Religion, into which he was baptiz'd; and he made Profession of it with such a seeming Zeal, that he procur'd himself to be imprison'd by the *Pagan* Power, in which he made a great Shew of Patience and Resignation. And being once a Person of considerable Note, he by his Agents procur'd large Contributions from the *Christians* in many Places; after which he return'd again to his *Paganism*, got free from his Imprisonment, and derided the *Christians* for having greatly enrich'd him at their Expences. But long afterwards, being universally hated and rejected, he fell into great Poverty; and at the *Olympick Games*, excited by a diabolical Vanity, he is said to have leap'd alive into the Fire, like the *Indian Brachmans*. In all Probability this is the same Person against whom the Scoffer *Lucian* wrote.

A.D. 78. Vesp. <sup>2</sup>/<sub>3</sub> Peregrinus the Impostor.

In the next Year 79, *Vespasian* being now in his ninth Consulship, and his Son *Titus* in his seventh, and having perform'd many great and noble Acts to the happy Establishment of the Empire, was surpriz'd at *Campania* with some light Motions of a Distemper, when immediately he cry'd out, according to the Dictates of his *Pagan* Principles, *Methinks I am going to be a God*. His Indisposition caus'd him to remove to the City, from whence he retir'd to the *Cutilia*, and an Estate he had about *Reate*, which he usually visited every Summer. In which Place, notwithstanding the Encrease of his Distemper, he still manag'd the Affairs of the Empire as formerly: But having corrupted his Entrails by the Use of cold Water, he was after a short Time suddenly taken with a Flux, which soon brought him to such Weakness, that he was ready to faint; when of a sudden he cry'd out with his former Courage and Bravery, *An Emperor ought to die standing on his Feet*; and so raising himself up, he expir'd in the Hands of those who supported him. His Death was highly lamented, and his Memory gratefully preserv'd by all the great and wise Men of the Empire, being a Prince of extraordinary Management and Moderation, next to *Julius Caesar* in War, and to *Augustus* in Peace; one whom Providence seem'd to have rais'd on purpose for the Recovery and Restoration of the *Romans*, and the Ruin and Desolation of the *Jews*; and one who acted nothing against the *Christians*, but as they were accidentally involv'd in the *Jews*. He was the second *Roman* Emperor that dy'd a natural Death, it being in the 69th Year of his Age, and on the 24th Day of *June*; having reign'd ten Years wanting six Days reckoning from

The Death of  
Vespasian.



from the first of July 69, when he was first proclaim'd Emperor at *Alexandria*.

**III.** Upon the Decease of *Vespasian*, his eldest Son *Titus*, now near A.D. 79. 39 Years of Age, succeeded by general Consent, as well as by his Father's Will, tho' not without some Obstructions from his ambitious Brother *Domitian*. *Titus* had serv'd in many Wars with great Honour, and discharg'd many civil Offices with no less Wisdom, yet during his Father's Reign he had given too many Occasions of Prejudice and Aspersions, upon the Account of his Severity and voluptuous Life, his extravagant Passion for *Agrippa's* Sister *Bernice*, and his promoting his Father's Impositions and Extortions; insomuch that he was generally look'd upon as a second *Nero*; and scarce any Man arriv'd at the Empire with a more fully'd Reputation, or a greater Repugnancy of the People. But in a short Time these Accusations turn'd all to his Advantage, and his Virtues gain'd him a Reputation under the Burthen of an Empire, which he cou'd not obtain under the Freedom of a private Person; in which he proceeded with so much Prevalence upon the Hearts and Affections of all People, that he came to be generally stil'd, *The Love and Delight of Mankind*. He began first with the moderating his Passions, and bridling his strong Inclinations; particularly withdrawing himself from the Company of his beloved Queen *Bernice*, and discharging several Persons who were formerly the chief Instruments of his Pleasures, rightly judging them unbecoming the Dignity of his Office. In all which Matters, he shew'd such a happy Mixture of firm Resolution and easie Modesty, that of him it was said, *That if ever any Man truly abstain'd from what was his own, He was the Person*. The Excellency of his Temper has been applauded by Writers of all Ages, and *St. Augustine* stil'd him by the Title of a *most sweet Prince*; and when he enter'd upon the Office of *Pontifex Maximus*, he solemnly protested, *That he did it to keep his Hands pure and undefil'd from Blood*. One of his principal Methods was never to send away any Petitioner with an unpleasing Answer, declaring, *That no Man ought to depart sorrowful from the Presence of a Prince*; and he was naturally so desirous of doing Good, that one Night being told he had done nothing for any Person that Day, he thus readily express'd his Concern, *My Friends, I have lost a Day!* A Sentence worthy of an Emperor, and even of a *Christian*.

*Titus* in the Beginning proceeded with all Wisdom and Diligence in the great Affairs of the Publick, particularly in the regulating and re-<sup>His Regulations.</sup> forming of several Mischiefs which had not been perfectly remov'd in his Father's Reign; amongst which that of *Informers, Promoters, and Pettifoggers* was very notorious, who had their Rise from the Licentiousness and Impunity of former Reigns, and daily encreasing in Corruptions, became the Authors and Fomenters of all Kinds of Heats and Diffentions. Of these this Emperor daily made publick Examples, condemning them to be scourg'd and beaten with Clubs in the publick *Forum*, then to be drag'd through the Theatre, and at last, part to be sold as Slaves, and part to be transported to uninhabited Islands, till he had utterly exterminated those Pests of the City. And to put a farther Stop than his Father had to the Corruptions and Tediousness of Law-Suits, he prohibited, among other Things, that the same Cause shou'd be try'd by several Laws; or that any one shou'd enquire into the Estate of any dead Person, after a set and precise Number of Years. Notwithstanding the Excellency and Mildness of the present Government, we are told that *Linus*, *St. Peter's*, or perhaps *St. Paul's* Successor, suffer'd Martyrdom this Year in *Rome*; <sup>Linus suffers,</sup> tho'



tho' most probably without the Emperor's Knowledge. The Year of his Death is uncertain; yet *Eusebius* positively fixes it in the second of *Titus*, or, as Mr. *Dodwell* regulates it, the first; after he had been Bishop of *Rome*, or perhaps only of the *Gentile* Converts in *Rome*, twelve Years; to which others add 4 Months and 12 Days. He was succeeded by *Anacletus* or *Cletus*, who held the Bishoprick about twelve Years longer.

*Cletus the second Bishop of Rome.*

In the short Reign of this Emperor, there hapned some Misfortunes and Calamities no less astonishing than deplorable. The first was a dreadful and almost incredible Irruption of Mount *Vesuvius* in *Campania*, in the Beginning of *November*, which was accompany'd with violent Earthquakes, and wonderful Prodigies; and after it had ruin'd many Cities and People with a vast Tract of Land, the Ashes were carry'd through the Air into many distant Nations, particularly *Africk*, *Ægypt* and *Syria*, being so very great at *Rome*, that the Sun was darkned for many Days together. At this Mount, *Pliny* the Elder, and famous natural Historian, then Admiral of the *Roman* Navy at *Misena*, being desirous to discover the Reason of this wonderful Accident, by his too near approaching it, and his too great Curiosity, was suffocated in the Smoak. Besides this terrible Calamity, in the following Year, there hapned a great Fire in *Rome*, which lasted three Days, and as many Nights incessantly, consuming the Capitol, the Temples of *Serapis*, *Isis*, and *Neptune*, the *Pantheon*, and the Library of *Augustus*, with many other noble Buildings; God hereby evidently shewing his Displeasure against the *Romans* for their false Deities, the Cause both of their Vices and their voluntary Blindness against the Light of the Gospel. This was also succeeded by a dangerous Pestilence, in which there commonly dy'd ten thousand every Day; which Plague was suppos'd to have been occasion'd by the Ashes of Mount *Vesuvius*. In all these Miseries *Titus* behav'd himself not only with the Care and Regard of a Prince, but also with the Tendernefs and Compassion of a Father, comforting the Distressed with his reviving Edicts, and assisting them as his own Revenues wou'd permit. Then to abate the Pestilence, and the Malignity of that Distemper, there were no Methods either human or divine that he neglected, seeking all Sorts of superstitious Rites, and all Kinds of Sacrifices, which he thought might be of any imaginable Use; in which he shew'd the Height of *Paganism*.

*The Death of the Elder Pliny.*

A.D. 80.  
*Titus*  
*Calamities in Rome.*

*Josephus's Wars of the Jews put into the publick Library.*

In this Year *Titus* conferr'd particular Honours upon the celebrated *Josephus*, tho' his Countrymen were in very low Reputation with the *Romans*. His Father *Vespasian* had shewn great Respect to him, after the *Jewish* Wars, lodg'd him in his own House, made him a free Citizen of *Rome*, assign'd him a Pension, gave him Lands in *Judæa*, and above all order'd him a publick Statue. *Titus* increas'd these Favours, and in Honour to him, order'd his History of the Wars of the *Jews* now finish'd, to be deposited in the publick Library, and to be view'd by all Men; after it had been carefully examin'd by himself, King *Agrippa*, and many others. The Writings of this Author have been highly valu'd by *Jews*, *Gentiles* and *Christians*, shewing a very polite Pen; and the Turn he gave to Things was extremely agreeable. His History is enrich'd with admirable Descriptions, most eloquent Speeches, and most sublime Thoughts; his Narration is clear and just; and, as one observes, he not only divers his Readers, but also inclines them on which Side he pleases, raising and laying such Motions in them as he thinks fit. In short, his Genius and Accomplishments render'd him the most illustrious of his Countrymen; so that he may be said to have been a finish'd and compleat Historian, and might well be stil'd, as he is by many, *The Livy of the Greeks*.



Greeks. As for his History of *the Wars of the Jews*, which we are now speaking of, it is a continu'd Story from the Taking of *Jerusalem* by *Antiochus Epiphanes*, down to the utter Ruin of it by *Titus*, beginning above 170 Years before our Saviour's Nativity, and reaching to the Year 72, consisting in all of 242 Years. But the most considerable and valuable Part of it is that of the six last Years, where he describes the last *Jewish War*, the Destruction of *Jerusalem*, and the Miseries of his Countrymen in the most lively and affecting Manner imaginable, in which also is fully shewn the Completion of our blessed Saviour's Prophecies. And whoever wou'd carefully compare what our Lord has said concerning this War and Sackage of *Jerusalem*, with the Accounts thereof given by *Josephus*, might find so just a Correspondency between the Prophecy and the Success, as wou'd make him imagine that the Historian had taken his Measures as much from our Lord's Predictions, as from the Event of Things: So that the History is highly useful for the Conviction either of *Jews* or *Pagans*.

Suet. In the following Year 81, the Emperor *Titus*, having been saluted *Imperator* the fifteenth Time, liv'd not long to enjoy that Honour, being suddenly snatch'd away, to the exceeding Detriment of the Empire, and to the unexpressible Grief of his Subjects. Not long before, at the finishing of certain publick Solemnities, in which he wept plentifully before the People, he retir'd into the Territories of the *Sabines*, somewhat more melancholy than formerly, being discourag'd by some unfortunate Omens. In his first Stage he was surpriz'd with a violent Fever, and being carry'd afterwards in his Litter, and finding that he must submit to Death, he cou'd not refrain shewing his great Unwillingness to depart; and looking up to Heaven, with an uncommon Tenderness complain'd, *That he shou'd be taken away so undeservedly*; protesting, *That in the whole Course of his Life, he did not know of any Action but One that he ought to repent of*, which he did not mention. Shortly after he dy'd, in the same Town where his Father dy'd, not without Suspicion of Poison from his Brother *Domitian*. This was accompany'd with an universal Grief and Sadness throughout the City and Empire; and all the Senators without any legal or regular Convocation, hasted to the Senate House, and shutting the Doors for a Time, open'd them again, render'd more Thanks and Acknowledgments, heap'd upon his Memory more Praises and Encomiums, than ever any Emperor obtain'd, either before or after his Death. He dy'd in the Year 81, in the 13th Day of *September*, under the Consulships of *Silvanus* and *Verns*, being in the 41st Year of his Age, and having reign'd only two Years, two Months, and twenty Days.

Suet. IV. The venerable Respect all had for *Titus* and his Father, caus'd his Brother *Domitian* to succeed him without Opposition, being now about thirty Years of Age. The Pride and Ambition of this Prince shortly appear'd in his declaring in open Senate, *That it was he who had given the Empire both to his Father and Brother, and that they had but restor'd it to him again*. Yet the Beginning of his Reign was generally acceptable to the People, he shewing so little Signs of Cruelty and Bloodshed, that he once resolv'd by Edict to forbid the sacrificing of Oxen, and also so little of Avarice, that his chiefest Advice to them about him was to abhor all Rapine and Sordidness. At first indeed, his Vices and Enormities were happily temper'd by many wise and good Actions; in which Time he spent and employ'd many of his Hours in divers Kinds of Exercises and Diversions, particularly Archery and the like Games, in which he excell'd

The Death of  
the Emperor  
Titus

A.D. 81.  
DOMI-  
TIAN,  
the twelfth Ro-  
man Emperor.

to



to Admiration. But we must not omit one despicable Recreation of his, of which all Authors take Notice; and that was his usual Custom of retiring an Hour in a Day into his Chamber, in the Beginning of his Reign, where his sole Employment was catching of Flies, and pricking them through with a sharp Bodkin: A great Argument of a cruel and melancholy Member. And afterwards this Temper was more shewn to Men than to Flies, and even to those of the highest Rank and Quality; and when the Vizor was taken off, he appear'd in his proper Colours, lazy and unactive, ill-natur'd and suspicious, griping and voracious, and barbarous and insolent to the utmost Degree. In his Fierceness and Brutality he equal'd *Nero*, and in this particular exceeded him; that *Nero* was satisfy'd with commanding Execution to be done at a Distance, whereas this Tyrant took Pleasure in beholding his Cruelties exercis'd before his Eyes; which at length prov'd his only Diversion; for he did not, like *Nero*, delight in the Charms of Musick and such kind of Pleasures as wou'd sweeten his morose Humour. In his Cunning and Diffimulation he resembled *Tiberius*; for he was not only fierce and implacable, but also exceeding subtle and artificial in surprizing, never pronouncing any dismal Sentence, but with an insinuating Preamble full of great Clemency and Mercy; so that whensoever he appear'd kind and gentle in the Prologue, he certainly prov'd cruel and bloody in the Epilogue.

**A.D. 82.** About the latter End of the first Year of this Emperor's Reign, the Apostle *John*, being principally at *Ephesus*, and having establish'd many Churches in *Asia*, is said to have constituted his eminent Disciple *Polycarp* Bishop of *Smyrna*, at this Time. But the Time of this Apostle's coming into *Asia* is very uncertain, tho' most probably it was about the Year 70; and his usual Residence at *Ephesus* caus'd him to be call'd sometimes the Bishop of the City. But since the Apostolick Authority was superior to that of Bishops, he did not confine himself to the Church of *Ephesus* in particular, but took Care of all the *Asian* Churches; nor did his Abode at *Ephesus* deprive *Timothy* of his Episcopal Authority, which *St. Paul* had formerly conferr'd upon him. Many Churches of Note and Eminency were of his Foundation and Erection, besides *Smyrna*, particularly *Pergamus*, *Thyatira*, *Sardis*, *Philadelphia*, and *Laodicea*, which together with *Ephesus*, make up the seven Churches which he mentions in his *Revelations*. *Apollonius*, who defended the Church in the Beginning of the third Age, assures us that this Apostle rais'd a Man from the Dead at *Ephesus*, and depos'd a Priest of *Asia* for writing the fabulous Voyages of *St. Paul* and *Thecla*, although he compos'd that Work in Honour of *St. Paul*, to whom he attributes them. *St. Epiphanius* affirms, That he was carry'd into *Asia* by the special Conduct of the Holy Spirit, to oppose the Heresies of the *Ebionites* and *Cerinthians*; and *Irenaeus* relates a Story, which he had from his Disciple *Polycarp*, That going with some Friends at *Ephesus* to a Bath, and finding *Cerinthus* the Arch-Heretick there before him, he with great Abhorrency turn'd back, crying out, *Let us escape immediately, lest the Building fall upon our Heads, since Cerinthus the Enemy of God and his Truth is in it*: By this Example teaching us to avoid the Society of such as abuse and corrupt the Truth. This is all that we find of this Apostle, from his coming into *Asia*, to the second general Persecution.

*Domitian's Regulations.*

In this Year 82, the Emperor *Domitian* taking upon him the Office of *Censor*, and the Reformation of Manners, perform'd many Things worthy

*Dion. Suet.*



worthy of a better Man; particularly, he suppress'd such Libels and defamatory Writings as any ways reflected upon Persons of Quality of either Sex. He turn'd a Senator out of the House, purely for his immoderate Delight in Buffoonry and Dancing; judging those Qualities below the Dignity of that venerable Order. From such Women as were light and scandalous in their Lives he took away the Privilege of Litters, and their Capacities of Legacies and Inheritance; and struck a *Roman* Knight out of the List of the Judges; for receiving his Wife after she had been divorc'd for such a Crime as Adultery. He was very diligent for a while in the Administration of Justice, and many Times sat himself in an extraordinary Manner in the Courts of Judicature, superseding the Partial Sentences of the *Centumviri*. He severely punish'd such Judges and Counsellors as were corrupt, and acted by Bribes; and in these Matters he was so careful, as to encourage the *Tribunes* in Person to accuse a particular *Ædile* of Extortion, and to demand Justice against him in the Senate. He pursued his Father's and Brother's Designs as to the reforming of tedious Law-Suits, and in banishing *Delators* and *Promoters*; and discharg'd such as had been sued in the Exchequer five Years before, and had their Suits still depending, not allowing any new Process but within a Years Space; and with this particular Caution, that if the Informer made not his Charge good, he shou'd suffer Banishment. He likewise prohibited the Castration of Children; and of such as were already Eunuchs, and in the Possession of the Merchants, he moderated the Prices, and reduc'd them to a more reasonable Rate. In all which Regulations he shew'd great Pride and Contempt of his Father's and Brother's Management. Therefore in the next Year, because the Whoredoms of the *Vestal* Virgins had been accidentally neglected by his Father and Brother, he made a strict Enquiry after those Corruptions, and punish'd them without Mercy. Such as were convicted but once, suffer'd Death as other ordinary Malefactors; but others were bury'd alive, according to the ancient Custom, and their associate Male-Criminals scourg'd to Death. This Year a great Earthquake near the *Hellepont* gave an opportunity to the Magicians, *Chaldeans* and *Ægyptians*, to enrich themselves from the People's Bounty, under Pretence of offering Sacrifices to appease the Gods. And in the same Year *Domitian* shew'd so great a Hatred to Philosophers, Mathematicians and Astrologers, that he not only banish'd them out of *Rome*, but likewise out of all *Italy*, persecuting them with such Fury, that they were constrain'd to fly to many Nations.

A.D. 83.

Dom. 2.

He punishes the Vestal Virgins.

And banishes the Philosophers.

By Reason of the Loss of so many Ecclesiastical Records, the following Year affords us nothing but the bare Mention of the Death of *Anianus*, the first Bishop of *Alexandria* next to *St. Mark*; who after 22 Years excellent Government of that Church, was succeeded by *Avilius*, the

A.D. 84.

Dom. 3.

Avilius, the third Bishop of Alexandria.

third Bishop of this vast City, who held the Dignity about 13 Years. The next Year after that, is remarkable for nothing so much as the prodigious Impiety of *Domitian*, whose exorbitant Pride at this Time exceeded almost all Example. For he not only caus'd his Statues in the *Capitol* to be made of pure Gold and Silver, but his Ambition carry'd him so far, as to assume Divine Honours; and He whose Crimes had render'd him unworthy of the Quality of Man, by his Pride equall'd himself with God. He stil'd himself the Son of *Pallas* or *Minerva*, and particularly assumed the Titles of *Our Lord* and *Our God*; decreeing likewise, that no Man shou'd presume to call him otherwise, either in Writing or Discourse. *Pliny* complains that the Way to the *Capitol* was crowded and incumber'd by the numerous Throngs that went to offer to the Statue of this Emperor; sacrificing Beasts to Him, who continually sacrific'd Men

A.D. 85.

Dom. 4.

Domitian assumes Divine Honours.



A.D. 86. to himself. The next Year, having finish'd the *Capitol* with great Magni-  
 Dom. 5. ficence, he engross'd all the Honour of the Foundation to himself, not  
 6. permitting any Name to be put in the Inscription but his own. After  
 He institutes which he instituted certain Religious Solemnities, call'd *Capitoline-Games*,  
 the Capitoline- Games. to be for ever celebrated every fifth Year, after four Year's Completion,  
 according to the Manner of *Olympiads*. These Games were attended with  
 all Kinds of Combats, Races, Exercises, Musick, and Dancings, with the  
 Contests of both Sexes. Being instituted in Honour of *Jupiter*, the great  
 Numbers of *Pagan-Priests* Attendance, sufficiently shew'd it was in Oppo-  
 sition to the true Religion; and shortly after, they proved so contrary to  
 the Purity of good Manners, that many of the wiser sort of the uncon-  
 verted *Romans* wish'd to see these Games abolish'd.

A.D. 87. V. In the mean Time the Church of God flourish'd and increas'd in  
 Dom. 7. all Parts, tho' it was much infected with Heresies, of which St. Paul,  
 1 Cor. II. 19. speaks as tho' there was a Kind of a Necessity to have them  
 in the Church, to set off and distinguish the Orthodox and Faithful.  
 Besides the *Ebionites* and *Cerinthians*, and others formerly mention'd, about  
 this Time there appear'd another sort of Hereticks call'd the *Nicolaitans*,  
 The Nicolaitan particularly mention'd Rev. 2. 15. and whose Doctrine our Lord is with an  
 Heretic. Emphasis there said to hate; a horrid brutish Sect, generally suppos'd to  
 derive their Original from *Nicolas*, one of the seven Deacons mention'd  
 in the 6th of the *Acts*, whereof *Clemens Alexandrinus* gives this probable  
 Account. This *Nicolas* having a beautiful Wife, and being reprov'd by  
 the Apostles for being jealous of her, he to shew how far he was from  
 that, brought her forth, and gave any Person leave to marry her,  
 affirming it was suitable to that Saying, *We ought to abuse the Flesh*; which  
 Sentence was by some ascrib'd to our Saviour, and also to the Apostle  
*Matthias*, who taught Men to fight with the Flesh and abuse it. These  
 Words and Actions of his being misunderstood by his Disciples and Fol-  
 lowers, and perverted to the worst Sense imaginable, they began to let  
 loose the Reins, and hence-forward to give themselves over to the greatest  
 Impurities, and the most scandalous Liberties, throwing down all Inclo-  
 sures, allowing of the most pernicious Mixtures, and making Corporal  
 Pleasure the ultimate End and Happiness of Man. Yet *Clemens* says that  
*Nicolas*, their pretended Patron and Founder, was a sober and temperate  
 Man, never making use of any but his own Wife, by whom he had one  
 Son, and several Daughters, who all liv'd in perpetual Virginty. But  
 these Hereticks, with many others, together with *Diotrephes*, who af- 3 7. km  
 fected a Supremacy in the Church, and resisted St. John's Preaching, were in 5. 10a  
 no long Time suppress'd by the great Care and Vigilance of that holy  
 Apostle.

A.D. 88. In the Year 88, upon occasion of the Cruelties of the Emperor, and Dion.  
 Dom. 8. some Affronts receiv'd, *Lucius Antonius*, Governor of the Upper Germany,  
 rais'd a dangerous Rebellion in those Parts; and being Commander of  
 a numerous Army, usurp'd the Title of Emperor. The Success of this  
 Insurrection remain'd long doubtful, and became daily more formidable to  
*Domitian*, who had so much lost the Love of his People; till at length  
 his General *Normandus* dextrously surpriz'd *Antonius*, just when a sudden  
 overflowing of the *Rhine* had stopp'd the Arrival of his German Aux-  
 liaries, and destroy'd both him and his Army. The News of which  
 Victory, as *Plutarch* and others assure us, was brought to *Rome* by super-  
 natural Means on the same Day that the Battel was fought, to the great  
 Surprise of the Emperor and City. In the same Year *Domitian* celebrated  
 The grand Se- the grand *Secular Games*, which of all others in *Rome* were the most  
 celebrated. solemn



solemn and magnificent, and in a regular Course cou'd not be represented but once in a hundred Years. These began in the 13th Day of September, and 8th of *Domitian*, 41 Years after the last under *Claudius*, and 105 after *A.D. 89.* those under *Augustus*. And now this Emperor rag'd more fiercely against *Dom. 9* his Subjects than ever, especially such as he suppos'd of *Antonius's* Party, inventing new Kinds of Cruelties and Tortures, such as were never practis'd before. In this Year *Eusebius* speaks of his Anger against the Philosophers and Astrologers, whom he a second Time banished out of *Rome* and *Italy*; which he did as much out of Hatred to Literature, as for any other Design. For his Jealousies extended to all Writers and Learned Men, especially Historians, whom he punish'd for their due Praises of Illustrious Persons; and dreaded them, lest they shou'd record his vicious Actions: Only the great *Josephus*, by a happy Fortune and Address, retain'd his Favour and Encouragement as long as he liv'd.

In the following Year, it is believ'd by some, that *Domitian* began to vent his Rage against the *Christians*, and to raise the second general Persecution against the Church. But tho' it is probable he might now begin to express his Hatred to that Sect, yet the best Chronologers are agreed, that the Persecution began not till five Years after, in 95. In the Year 91, the *Roman* Forces having after many great Losses, finish'd the Wars against the *Dacians*, and also the *Catti* a People of *Germany*. *Domitian* obtain'd a Triumph, which was attended with many superstitious Rites, as well as glorious Spectacles, Naval Contests, and Combats of Women as well as Men. He likewise vainly assum'd the Name of *Germanicus*, and caus'd the two Months *September* and *October* to be call'd *Germanicus* and *Domitianus*, because in one of them he was made Emperor, and in the other he was born. At the same Time he shut up the Temple of *Janus* in Token of an universal Peace, this being the third Time that it was shut since our Saviour's Nativity. In the same Year he executed *Cornelia* the Head of the Vestal Virgins for Incontinency; she being condemn'd to be bury'd alive, according to the ancient Custom, and her Associat-Male-Criminals to be scourg'd to Death.

The *Christians* were flourishing and increasing in *Rome*, *Cletus* or *Anacletus* in the Beginning of 92, or the latter End of 91, suffer'd Martyrdom, after he had been Bishop of *Rome* above 12 Years. He was succeeded by the famous *Clement* or *Clemens*, of whom we have formerly taken notice, who is frequently call'd the third Bishop of *Rome* after *St. Peter*, yet with no little Uncertainty. For many are of opinion, as we formerly hinted, that before the Deaths of the Apostles *Peter* and *Paul*, the Church at *Rome* was divided into two *Cœtus*; one consisting of *Jewish* Converts under *St. Peter*, and the other of *Gentile* Converts under *St. Paul*; and that upon their Deaths, *Linus* succeeded *St. Peter*, and *Clement* *S. Paul*: But that afterwards, when the Distinction of *Jew* and *Gentile* fail'd, upon the Death of *Cletus*, there was a Coalition of both the *Cœtus* under the surviving Bishop *Clement*; so that in that sense he may be call'd the third Bishop of *Rome*, after the Apostles. And tho' this Opinion is doubted and deny'd by some, especially the *Romanists*, yet it is plain that nothing will so well solve the different Accounts of the Succession of the first Bishops of *Rome*. While *Clement* was sole Bishop of *Rome*, it is believ'd that that celebrated Book call'd *Pastor* was written by *Hermas* a *Roman* Convert, and most probably the same mention'd by *St. Paul*, *Rom. 16. 14.* Tho' the Time of its writing is very uncertain, yet all agree that it was written before the Persecution under this Emperor; and some think that the fourth Vision is a Prophecy of it; and others, that it foretold the Destruction of



*Jerusalem*; which if true, it must have been written above twenty Years before this Time: But of that we shall not dispute. This Book was in great Esteem among the Ancients, many of the Fathers have accounted it as part of the Holy Scriptures, and several Churches receiv'd it as Canonical. But many others have reject'd it for such; and the Moderns have had far less Opinion of its worth, it being so disagreeable to the Relish and Palates of the latter Ages. It consists of three Parts; the first of which, entituled the *Visions*, is full of many Revelations explain'd to *Hermas* by a Woman representing the Church; all relating to the State of the Church, and the Manners of the *Christians*. The second Part, which is most useful, is call'd the *Ordinances*; wherein are compriz'd divers Precepts of Morality and Pious Instructions, which the Pastor or Angel of *Hermas* prescribes to him. The third Part is call'd the *Similitudes*; because it begins with several *Similes* or Comparisons, and concludes with *Visions*. These three Books comprehend many Moral Instructions concerning the Practice of *Christian* Virtues; but the great Number of *Visions*, Allegories and *Similitudes*, make them tedious and uncouth; and far less agreeable to our Tasts, than if they had been simply propounded.

A.D. 94.

Dom. 13

Josephus finishes his Antiquities of the Jews.

About the Beginning of the Year 94, or the latter End of 93, and 13th <sup>Joseph.</sup> of *Domitian*, *Josephus* finish'd his great Work call'd, *The Antiquities of the Jews*, in twenty Books; being a continu'd History from the Creation of the World to the Beginning of the last *Jewish* War in the Year 66; containing, according to A.B. *Usher's* Chronology, 4069 Years. It is written with wonderful Art and Eloquence, admirably adapted to the Genius and Tempers of the *Romans* and *Grecians*; and particularly his Account of the Miseries of *Herod* in the Dissentions of his Family, and of the Death of the Emperor *Caligula*, have been admired by many Criticks. Above one half of it is taken from the Books of the Old Testament, but he has ventur'd to add several Facts not in those Writings, about which the Learned are not agreed: And as to those that he has wholly taken from them, he oftentimes gives them such an artificial Turn, and us'd such disguising and mollifying Stroaks, as shew'd that he durst not always follow Truth rigidly; but that he design'd to accommodate the most surprising Passages in the Holy Scriptures to the Humour and Opinions of the Persons to whom he wrote. Yet after all these Imperfections, it must be acknowledg'd to be a noble Work, and undoubredly was highly advantageous to the better sort of the *Gentiles*, who might be induc'd to read this, when they despis'd the Scriptures; and this being an excellent Preparative and Incitement to the other, it cou'd not fail of making those Sacred Writings and the Works of Providence more known, and consequently *Christianity* more acceptable. As to that Passage, wherein our Saviour is honourably mention'd, we shall not enter into the Dispute of its Genuineness; but only observe, that it is certainly very ancient; and tho' some modern Criticks have doubted of it, and argued against it, yet we do not find that any of the Ancients ever did. *Josephus* wrote, besides his own Life and the Wars of the *Jews*, two excellent Treatises against *Appion*, as a Reply to the Heathen against the Antiquity of the *Jews*, the Purity of their Law, and the Conduct of *Moses*; and a Treatise concerning the *Martyrdom of the Maccabees*, which *Erasmus* justly stiles a Master-piece of Eloquence. Being in the 56 Year of his Age, shortly after his writing the *Antiquities of the Jews*, this great Man dy'd.

He dy'd.

About the same time, *Domitian* again banish'd all the Philosophers and Astrologers out of *Rome* and *Italy*, among whom was that celebrated Stoick *Epictetus*. Shortly after this Decree, we are told, that the famous Philo-



Philosopher and Magician *Apollonius Tyanæus*, was sent for to Rome by the Emperor, upon pretence of his Sacrificing a Child, and his foretelling *Nerva* to be Emperor; and that being brought before *Domitian*, after some little Discourse, he vanish'd out of his sight, and was found at *Puteoli*, three Days Journey from Rome. *Philostratus* has given us an Account of this at large, and also of the Life of *Apollonius*; in which he relates many strange Stories, both as to the Innocence of his Life, and as to the Miracles he wrought. Insomuch that *Hierocles*, and some other Enemies to Christianity proceeded so far as to compare this Magician to our Saviour himself, and endeavour'd to set him up as a Rival to him in his Actions: Tho' we have scarce any other Account of his Actions but from one Person. upon whose Authority we cannot much rely. This is suppos'd to have been done in the 14<sup>th</sup> of *Domitian*, under the Consulship of *Asprenas* and *Lateranus*, a little before the second General Persecution of the Church, near 25 Years after the Destruction of Jerusalem.

## CHAP. IX.

*From the Beginning of the second General Persecution of the Church, to the third, and to the Death of St. John the last surviving Apostle; which concluded the first Century.*

*Containing the Term of about Five Years.*

### *The second General Persecution.*

*Euseb. Dion.* I. *Domitian*, who imitated the Vices and Cruelties of *Nero*, did also A.D. 95. Dom. 14. 15. imitate him in his Hatred to the Church of God; and to compleat all his former Wickedness, in the Beginning of this Year, rais'd the second General Persecution of the *Christians*. His Letters and bloody Edicts were publish'd through all Parts of the Empire, which caus'd the Banishment and Death of great Numbers both in Rome and other places: But Mr. *Dodwell* believes that this Persecution went no farther than Banishment; to which *Monf. Tillemont* and others have given an Answer. Several are of opinion, that by *Hermas's* Book call'd *Pastor*, God thought fit to forewarn the Church of this great Tribulation, that the *Christians* might prepare themselves for the Conflict, and at length be purg'd from the Corruptions that too many of them had contracted. This Persecution began in the fourteenth Year of this Emperor's Reign, thirty one Years after the first under *Nero*; in which many eminent *Christians* suffer'd: Particularly *Antipas*, in *Pergamus*, one of the seven Churches of St. *John's* Erektion; a Person to whom *Jesus Christ* was pleas'd to give the Title of a Faithful Martyr, Rev. 2. 13. and *Dionysius* the *Areopagite*, St. *Paul's* Convert, and first Bishop of *Athens*; who suffer'd many Torments, as well as Death it self. This last was succeeded by *Publius*, whom some suppose to have been the Governor of *Melitus*, formerly converted by St. *Paul*. *Domitian* was not satisfy'd with destroying the Heads of the Church, but proceeded to the Execution of his own Relations; particularly,



his Cousin-german *Flavius Clemens*, in the very Year of his Consulship, whom he put to Death for embracing *Christianity*, and banish'd this Consul's Wife *Domitilla* to the Island *Pandataria*, and his Niece of the same Name to *Pontia*. Which was succeeded by the Deaths and Banishments of great Numbers of others in *Rome*.

St. John  
thrown into a  
Cauldron of  
boiling Oil;

Nothing render'd this Persecution so memorable as the famous Sufferings of the Apostle *John*, the Courage by which he conquer'd all the Power of his Persecutors, shew'd that the eternal *Word*, which he so frequently preach'd to others, did really abide in him. It is said, that the Calumnies which were brought to *Domitian* against him, as a Disturber of the Peace of the Empire, caus'd him to order the Proconsul of *Asia* to send him bound to *Rome*, where he treated him with all the Cruelty that Rage cou'd suggest; for, according to *Tertullian*, he commanded him to be cast into a Cauldron of boiling Oil, or rather Oil set on Fire, and this, as others assure us, in the Presence of all the *Roman* Senate. But *Jesus Christ*, who favour'd him above all the Apostles, so preserv'd him in this great Danger that he felt no Harm from it, but as if he had only been anointed, as the *Athleta* were, according to *St. Jerom*, he came out more active and vigorous than before, thus giving him the Honour of Martyrdom without suffering the Torments of it, or leaving it in the Power of Man to take his Life. In this manner was accomplish'd what our Lord had foretold, *That he shou'd drink of the Cup of his Passion*. And from hence the Ancients give him the Title of a Martyr; for tho' Martyrdom had no Power over him, yet he yielded his Body to all its Torments, and was willing to die for *Christ*; and as the three Children cast into the fiery Furnace were Martyrs in their Intentions, tho' the Fire consum'd not their Bodies; so was *John* in his Will, tho' not in his Sufferings, God miraculously preserving him beyond his Hopes or Desires. The cruel Emperor being disappointed in his Intentions, hardned himself against the Evidence of the Miracle, and without any farther Consideration banish'd him into the desolate Isle of *Patmos*, one of the *Sporades* in the *Ægean* Sea, there to be employ'd in digging in the Mines, according to *Victorinus*, the usual Labour of Persons banish'd thither for any Crime.

And banish'd to  
the Isle of  
Patmos.

A.D. 96.

Dom. 15

He writes his  
Revelations.

In this disconsolate Place God fill'd his Mind with spiritual Comforts, and as if he had been translated from Earth to Heaven, open'd the Cabinet of Glory to him, giving him a clear Prospect of the future State of *Christianity* in those excellent *Revelations* by several Visions, which are transmitted to us in the Book of that Name: Which was not the least Instance of our Lord's Favour to this Apostle. This Book was written, as it is most generally believ'd, about the Beginning of the Year 96; and in a Prophetical Stile, with peculiar and uncommon Expressions. The first Part consists of Admonition and Instruction, as well as Prophecie, being directed to the seven Churches in *Asia*, which this Apostle had principally founded, namely, *Ephesus*, *Smyrna*, *Pergannus*, *Thyatira*, *Sardis*, *Philadelphia*. and *Laodicea*: And the three first Chapters consist, not only of an Epistle from *St. John*, but also of seven other Epistles, one to each Church, dictated immediately, and sent by *Christ* himself, wherein Advice is given to the Bishops of these Places, who are there call'd *Angels*, concerning the State of their Flocks. There are many clear Truths in this Book by which humble and plain *Christians* may profit, without concerning themselves with the Explanation of the Prophecies above their Capacities. As for those, we shall not presume to unfold them, but only observe in general, That the *Romanists* look upon all the Prophecies as already fulfill'd under the *Pagan* Emperors, inferring it from the first Verse of the Book,



Book, which speaks of *Things which must shortly come to pass*: But others interpret it, *Things which must shortly begin to be fulfill'd*. Some of the Ancients observing the Mysteriousness and Obscurity of this Book, have doubted whether it ought to be admitted into the Sacred Canon, because they were uncertain whether it was really the Apostle *John's* Writing or not; but this being made plainly to appear by a Multitude of Witnesses, scarce any one since the fourth Century has scrupled to receive it as Scripture. This Apostle in his Banishment, as *Victorinus* observes, *He is much afflicted*, seeing himself condemn'd to great Pains and Labour in an Age not able to undergo any Hardships, despair'd of Life, and hop'd to finish all with Death; but God was pleas'd to undeceive him by revealing to him, *That he must prophesie before many People, and Nations, and Tongues, and Kings*; by which his Enlargement was foreshewn, which hapned shortly after in the succeeding Reign.

Rev. 10.  
11.

Suet.

Euseb.

Still *Domitian* continu'd the Persecution, and among the Martyrs we find *Mark*, the first Bishop of *Atina* in *Latium*, who was struck into the Head with Tenter-hooks; *Felicula*, an illustrious Woman in *Rome*, whose Body was thrown into a common Sewer; and *Nicodemus* a Presbyter of the same City, who was beaten to Death. And now the Errors and Enormities of the Emperor became more conspicuous than ever, for he grew every Day more lazy and unactive, more insolent and revengeful, and like a thorough-pac'd Tyrant, insupportably jealous and suspicious of all Persons. The Predictions of the *Chaldeans* and other Astrologers, concerning his Death, gave him violent Apprehensions; which, together with his numerous Crimes, kept him in perpetual Disquiet and Anxiety; so that at length he wou'd admit of no Prisoner to be brought before him but with the most imaginable Care and Caution: And that his Domesticks might perceive how unsafe it was for a Man to attempt the Life of his Patron, upon any Pretence, he commanded *Epaphroditus* to be executed, for being suppos'd to assist *Nero* in his Death, tho' with his own Consent and Desire. Finally, his Jealousies increas'd to that Degree, that he caus'd his Gallery, in which he usually walk'd, to be set about with a certain Stone call'd *Phengites*, by the Brightness of which he cou'd discern what was done behind him by Reflexion, as in a Glass. His Severity extended to the *Jews* as well as *Christians*, who were also persecuted as Atheists and Disowners of the Gods; and he particularly commanded that the Posterity of *David* shou'd be sought out and put to Death, like *Herod* exceedingly fearing the Coming of *Christ*. Upon this Account two Grand-Children of the Apostle *St. Jude*, and Kinsman of our Lord, were brought before him. Having confess'd themselves of the Line of *David*, he demanded what Possessions they had; and was answer'd, *That they had but 39 Acres of Land, out of the Improvement of which they both paid him Tribute, and maintain'd themselves with their own hard Labour, as appear'd from the Roughness and Callousness of their Hands, which they then shew'd*. He then enquir'd of them concerning the *Messiah*, and the State and Nature of his Kingdom, and when and where it wou'd commence. To which they reply'd, *That his Kingdom was not of this World, nor of the Dominions of it, but Heavenly and Angelical, which wou'd finally take place in the End of the World, when coming with great Glory, he wou'd judge the Quick and the Dead, and reward all Men according to their Works*. The Issue was, that looking upon the Meanness and Simplicity of the Men, as below his Jealousies and Fears, he dismiss'd them without any Severity against them; and *Tertullian* adds, that he immediately ceas'd the Persecution against the Church by his Edict, which hapned just before his Death. These two were now beheld

He is much afflicted.

Domitian's Fears.

St. Jude's Grand-Children brought before him.

He relaxes the Persecutions

not



not only as Kinsmen, but as Martyrs of our Lord, and were honour'd of all, being preferr'd to Places of Authority and Government in the Church; and *Julius Africanus*, a famous Author of the third Century, says that he learn'd several Things of *Christ's* Genealogy, of those who were then his Kindred, according to the Flesh, and who from *Nazareth* and *Cocub* in *Judaea*, were dispers'd in divers Parts of the World.

*He grows more  
uneasie.*

*Domitian* now became daily tormented with terrible Omens and Portents, which sometimes drove him to Despair; but nothing more affected him than the Answer of *Ascleterion*, the Astrologer, and the strange Accident that ensu'd. For being accus'd to the Emperor of publishing Predictions of his Death, and not denying the Charge, *Domitian* ask'd him if he knew his own Fortune, and what Death he himself shou'd die; the Astrologer reply'd, *That he shou'd be devour'd by Dogs*. To convince the World therefore, as he thought, of his Error, the Emperor caus'd him immediately to be slain, and commanded that he shou'd be burnt with all possible Care; but while this was effecting, a furious Tempest suddenly arose, blew down the funeral Pile, and threw off the Body; upon which the Dogs caught it up, and devour'd it before it was half consum'd by the Fire. This Tyrant's Ruin was much promoted by Means of the unjust Death of his Cousin *Clemens* before mention'd, and hastned by Reason of an accidental Discovery of his own Wife *Domitia*, who searching into his black Table Book, found her own Name there, with many of his principal Friends, particularly *Stephanus* his Steward, *Norbanus* and *Petronius*, to whom she shew'd the Book, in Order to oblige them to dispatch *Domitian*. These and several others were soon perswaded into a deep Conspiracy, which they form'd and carry'd on with the greatest Diligence and Secrecy; among whom *Stephanus* and *Parthenius* were Principals, the latter being *Domitian's* chief Chamberlain, and the former for several Days wearing a short Dagger in his left Arm wrapt in Wool, pretending an accidental Hurt in that Place. *Domitian* had particular Notice long before of the very Night and the Hour of his Death, according to some; which as the Time approached, gave him the most imaginable Uneasiness. At that Night when his Fears were greatest, he enquiring of his Attendants what Hour it was, they falsly told him Midnight, which was an Hour later than that which he apprehended. At which, being transported, as if all Danger was past, he hastned to his Bath for the Refreshment of his Body; but *Parthenius* with great Earnestness led him another Way, pretending he had a Person in his Chamber, who had a Matter of the highest Importance to discover to him, and which cou'd not safely be deferr'd. In which Chamber he was met by *Stephanus*, who under Pretence of discovering a Conspiracy, presented *Domitian* with a List of several Names, assuring him that *Clemens* was still alive; and while he was reading it, he suddenly struck his Dagger in his Groin. Whereupon the Emperor crying out, clos'd with him, and with great Violence threw him to the Ground before he cou'd give him another Wound; but in these Struglings *Parthenius*, *Clodianus*, *Maximus*, and *Saturius*, with other Conspirators, ran all furiously upon him, and with many Wounds dispatch'd this impious Tyrant in spite of all his Assurance and pretended Divinity. Thus did God's Vengeance meet with the second great Persecutor of his Church, who after his Death was farther punish'd by the Senate, who made a Decree, *That no more Honour shou'd be shewn at his Funeral, than was allow'd to a common Russian; that all his Inscriptions shou'd be totally raz'd; that his Name shou'd be struck out of the Registers of Fame, and his Memory abolish'd for ever.* He dy'd

*And is slain.*

in



in the Year 96, on the 18th Day of September, under the Consulships of *Valens* and *Vetus*, being in the 45th Year of his Age, and having reign'd 15 Years and five Days. It is almost incredible what some Writers say concerning *Apollonius Tyanæus*, formerly mention'd; viz. that he being at *Ephesus*, at the same Minute that *Domitian* was slain, suddenly cry'd out before great Numbers, *Courage, brave Stephanus! Strike the Tyrant home; and that immediately after he said, All is well, the Tyrant is dead, he is just now slain.*

*Dion. &c.* II. The Roman Senate, after some Moderation of their Joy for *Domitian's* Death, by the Assistance of *Petronius* Captain of the *Prætorian* Guards, *A.D. 96.* created *Cocceius Nerva* Emperor, a Person of about 64 Years of Age, born *NERVA,* in the Isle of *Crete*, and the first Emperor who was neither of a *Roman* or *Italian* Family. He was a Man of singular Honesty and Generosity, and of no less Moderation and Clemency; and one of his first Acts was the rescinding the odious Decrees of his Predecessor, particularly recalling the dispersed *Jews* and *Christians*, who from *Rome* and other Cities were banish'd in the late Reign, not disturbing them in the Use of their Religion. He shew'd the like Kindness and Humanity to all others unjustly banish'd by *Domitian*, likewise restoring all their Goods found about the Imperial Palace; and he not only shew'd himself liberal to the Oppressed, but he also caus'd great Numbers of poor Mens Sons to be bred up at his own Charges, and gave certain Lands for the Recovery of decayed Gentlemen. As an Instance of his Clemency, he solemnly swore, *That no Senator of Rome shou'd be put to Death by his Commandment;* which he so religiously observ'd, that when two of that Rank had conspired against his Life, he us'd no Severity against them; but to let them see he was not ignorant of their Designs, he carry'd them with him to the publick Theatre, plac'd them on each Side of him, and presenting them with two Swords, he told them before all the People, *That they might experience the Goodness of the Weapons upon his Body.* Which, with other uncommon Acts of Clemency, gave Occasion to some to murmur at the Lenity of his Government, openly declaring, *That it was a great Misfortune to live under that Reign where all Things were forbidden, but a worse under that where all Things were allow'd.* This was particularly made known to the Emperor, who took Care accordingly; and during his short Reign, made several good Laws and Ordinances; among *His Ordinances,* which one was, that he strictly prohibited a common Abuse of that Age, the Castration of Male Children; a Custom which *Domitian* had likewise condemn'd, but not wholly remov'd. He also forbad that any Man shou'd marry his Niece, which had been first allow'd in the Reign of *Claudius*; and settled several other Matters that wanted Reformation. He wou'd not permit any Statues to be erected in his Honour, and took down all those Gold and Silver Statues of *Domitian's*, which the Senate had spared, and converted them to better Uses. His Symbol was, *A good Mind possesses a Kingdom;* and he had so great a Confidence in his own Innocency, that he often declar'd, *That tho' he shou'd quit the Empire, and return to a private Life, he had acted nothing that cou'd cause him to fear any Man.*

We are told by *Philostratus* that this Emperor, in the Beginning of his Reign, sent to the famous *Apollonius Tyanæus*, to desire him to come and assist in his Council; but was answer'd, *That they two cou'd not meet before Death.* However *Apollonius* wrote a Letter to him, full of wise Instructions and the Arts of Government, which he sent by his Friend *Damis*, with other verbal Directions; and shortly after dy'd, in the lat- *The Death of Apollonius Tyanæus,*



ter End of this Year 96, or the Beginning of the next, being about an hundred Years of Age. As to the several Miracles said to have been wrought by this Philosopher and Magician, his familiar Converse with Kings and Emperors, and the mighty Estimation, even to Adoration, which he is suppos'd to have obtain'd, as we hinted before, there is the greatest Uncertainty, and also Improbability: Therefore we have said the less concerning them.

**A.D. 97.** In these Times of Indulgence and Toleration, the Church of God *Nervæ*  $\frac{1}{2}$  increas'd exceedingly, and the *Christians* multiplying, became very numerous in most Parts of the *Roman Empire*. But notwithstanding the great Mildness of this Reign, it was not wholly without Martyrs, particularly the great *Timothy* Bishop of *Ephesus*, who after many Years Government of this Church, suffer'd on the 22d or 24th of *January*. This we are assur'd by the *Roman Martyrology*, and his Acts attributed to *Polycrates* in the second Century, (tho' written in the fifth or sixth) which inform us, That *Diana's* Votaries celebrating a Festival call'd *Catagogion*, in which they carry'd about the Images of their Gods, and by Means of their Masks and Clubs committed a thousand Insolencies and Outrages; *Timothy* stood in the Streets to oppose and reprove this execrable Custom, which so inrag'd the People, that falling upon him with Stones and Clubs, they left him for dead: But some of the *Christians* finding him to breath, took him up, and lodg'd him without the Gate of the City, where in two Days he expired. Thus after infinite Labours and Difficulties, he dy'd in God's Cause, being the same Person whom *St. John* styles, *The Angel of the Church of Ephesus*, and one of that Note and Eminency, that many have given him the Title of an Apostle. Shortly after his Death, the Apostle *John*, taking the Opportunity of those easie Times, being brought back from *Patmos*, return'd to his most intimate Friends at *Ephesus*. Finding *Timothy* dead, the Bishops of his Province desir'd him to take the Care of the Church upon him, which he accepted, and govern'd it till the Reign of *Trajan*. He was 90 Years of Age, according to *Epiphanius*, when he took this Care upon him; and notwithstanding his great Age, he went many Journies into the neighbouring Provinces to ordain Bishops, and settle and confirm Churches, as Occasion requir'd, in this Manner governing all the Churches of the Lesser *Asia*.

*The Martyrdom of Timothy.*

*St. John returns to Ephesus.*

*He writes his first Epistle;*

This Apostle having again undertaken the Government of the Church, wrote three several Epistles, and as it is generally believ'd, near the same Time; tho' as to that we cannot be very positive. The first of them is call'd *Catholick*, calculated as it were for all Times and Places, 'containing most excellent Rules for the Conduct of the *Christian Life*, prescribing to Love and Charity, to Holiness and Purity of Manners, and not to rest in a naked and empty Profession of Religion, particularly not to be led away with the crafty Insinuations of Seducers and false Teachers, antidoting Men against the *Gnostick* and other heretical Principles and Practices, to whom it is not to be doubted, but that the Apostle had a more particular Respect in this Epistle. According to his usual Modesty, he conceal'd his Name; yet this Epistle, as *Eusebius* tells us, was universally receiv'd and never question'd by any; and was anciently, as appears from *St. Austin*, inscrib'd to the *Parthians*, tho' for what Reason we are to learn, unless because he himself had formerly preach'd in those Parts of the World. It is look'd upon to be very like his Gospel, both as to the Matter and the Style. His other two Epistles are very short; and some have doubted whether they are canonical, attributing them to another *John*; and this Dispute continu'd till the End of the fourth Century. But since then, both Fathers and Councils have unanimously



mously agreed to receive them as the Writings of this Apostle, because they breath out the same Spirit of Charity, and Zeal against Sin, as St. John's other Writings do. The first of the two is directed to a *Christian Lady*, <sup>His second;</sup> which some think is nam'd *Electa*; wherein he commended her and her Children's Pieties, 'encouraging them to Charity, exhorting them 'to Perseverance in good Works, and persuading them to shew a great 'Abhorrence of false Teachers and Deceivers, without so much as being 'hospitable to them or saluting them. Adding, that he was so brief 'in his Instructions, because he design'd to see her shortly. His last Epistle is directed to *Gaius* or *Caius*, which some think was one of St. Paul's <sup>And his third;</sup> Disciples; which, if true, it is more likely to be *Gaius* of *Derbe* than of *Corinth*. 'In it he commended his Hospitality to the Faithful, exhorting him to exercise it chearfully to those who are employ'd in the 'Church's Service. He condemn'd the Ambition of *Diotrephes*, threatening, when he came, to punish his abusive Tongue severely; and highly 'approv'd of the Virtue of *Demetrius*, for which he was honour'd of 'all Men. John took not upon him the Title of Apostle in these two last Epistles, because they were written to private Friends, but call'd himself an *Elder*, probably from his great Age, which perhaps was not the Title he gave himself. St. Jerom speaking of St. John's and the other general Epistles, says, That they are long and short, short in Words, long in Sense and Mysteries, which are so many and great, that few Persons but are dazled by the View and Contemplation of them.

Besides these Epistles, the Apostle undertook a greater Work, in the same Year 97, according to the best Chronologers; and this was his Gospel, which many believe was the last of his Writings and of the Holy Scriptures. It was compos'd at the Request of several of his Disciples, almost all the Bishops of *Asia*, and all the Faithful of the neighbouring Provinces, who unanimously join'd in a Petition to him, to give an authentick Testimony to the Truth. His Modesty and a venerable Respect to those profound Truths he was urg'd to treat of, made him backward in undertaking the Task; but the Importunity of the *Asian Churches*, who had severally sent their Deputies, and the secret Influence of the Holy Ghost oblig'd him to venture upon the Work. He wou'd not begin it till they had appointed a publick Fast and Prayers, to implore the Assistance of God; and at the End of a profound Vision and Revelation, being fill'd with the Spirit, he broke out into those Words, *In the Beginning was the Word, and the Word was with God, and the Word was God.* As the other three Evangelists had shewn the Humanity of *Jesus Christ*, as he was King, Prophet, and Priest, so this soar'd above them, and manifested his Divinity. The Ancients assign two Reasons especially for the writing of this Gospel: The first, that he might confound the early Heresies of those Times, especially of the *Ebionites* and *Cerinthians*, and the rest of that Crew, who began openly to deny *Christ's* Divinity, and his Existence before his Incarnation; which Reason is affirm'd by *Irenaeus*, *Clemens Alexandrinus*, *Victorinus*, *St. Jerom*, *Epiphanius*, and many others. The other Reason was, that he might supply those Passages of the Evangelical History, which the rest of the sacred Writers had omitted; which is asserted by *Eusebius* and *St. Jerom*. Collecting therefore the other Evangelists, and viewing them carefully, he first set his Seal and ratify'd the Truth of them, and then added his own Gospel to the rest, especially insisting upon the Actions of our Saviour from his Temptation in the Wilderness, to the Imprisonment of *John Baptist*, wherein the others were most defective, scarce giving any Account of his first Year's Ministry. And as the Historical Part begins

He writes his Gospel at the Request of the Asian Churches.



after our Saviour's Temptation ; so the whole takes in a less Compass of Time than the least of the other, *St. Mark* ; and tho' it appears to have been written to supply the Defects and Omissions of the rest, recording our Saviour's Discourses more than his Miracles, yet still the Order of Time is more carefully observ'd, and the four *Passovers* exactly distinguish'd, of which we have Intimation but of one in the other Evangelists. The Subject of his Writing is very sublime and mysterious, manifesting *Christ's* Eternity, creating of the World, &c. upon which Account *Theodoret* styles his Gospel, a Theology which human Understandings can never fully penetrate. Thence by the Ancients he is compar'd to an Eagle, soaring aloft within the Clouds, where the weak Eye of Man cou'd not follow him ; hence he is peculiarly honour'd with the Title of *The Divine*, as if it were due to none but him, at least were due to him in a more eminent and extraordinary Manner. Nay the very *Gentile* Philosophers cou'd not but admire his Writings ; and a certain *Platonist* said, *That the first Sentence of his Gospel ought to be written in Letters of Gold, and plac'd in the Front of all Churches*. Another of them, nam'd *Amedias*, cites this Passage as an admirable Piece of Philosophy, equal to *Plato's* most divine Notions ; and several of the most approv'd Philosophers have admir'd it, and inserted it in their Works. This Gospel was always receiv'd by the Church as Canonical, and those who reject'd it treated as Hereticks, under the Name of *Alogi*, or Enemies to the *Word*. It was written in *Greek* by *St. John* himself, and some say the Original Manuscript was at *Ephesus* in the 7th Century ; but in the fourth, it was translated into *Hebrew*, and kept by the *Jews* in their Library at *Tiberias*. *Dionysius Alexandrinus* says concerning the Stile, That it is written according to the strictest Rules of the *Greek* Tongue, with Elegance of Words, Reasonings and Construction ; having nothing in it barbarous or improper, flat or vulgar, tho' written with the greatest Simplicity ; so that God gave him not only Knowledge of the Mysteries he relates, but Abilities to express them fairly and fully.

*Cerdo, the  
fourth Bishop of  
Alexandria.*

About the Time of the writing this Gospel, dy'd *Avilius*, the second *Euseb.* Bishop of *Alexandria* after *St. Mark*, having happily govern'd that Church about thirteen Years. He was succeeded by *Cerdo*, who is suppos'd to have been one of the three first Presbyters ordain'd by *St. Mark* : He held the Dignity about eleven Years, in whose Time the Numbers of the *Christians* exceedingly encreas'd in *Ægypt*, *Thebais*, and *Lybia*. In this same Year 97, *Monf. Tillemont*, contrary to the Opinion of *Mr. Dodwell* and some others, has plac'd the Writings of *St. Clement's* Epistle to the *Corinthians*, and not without good Reasons and Conjectures ; but having already taken Notice of it in the Year 68, we shall not contend about a Thing of so little Certainty, and which is so very hard to discover.

*Nerva adopts  
Trajan.*

Towards the latter End of this Year, the Emperor *Nerva*, finding his *Dion.* Soldiers mutinous upon the Account of *Domitian's* Murther, and himself declining in Years and Infirmities, resolv'd to adopt some worthy Person, who shou'd be able both to support him, and govern after his Decease. Tho' he had many considerable Friends and Relations, who hop'd for this high Dignity, yet like a just and generous Prince, he sought only the publick Good, and wisely made Choice of *Ulpus Trajanus*, an utter Stranger to his Family, then Governor of the Lower *Germany*, and the greatest and most deserving Person of that Age. Having solemnly perform'd this about the 28th of *October*, he sent Ambassadors to him at *Cologne* with the Ensigns and Arms of the Empire ; from which Time the Soldiers remain'd in a perfect Quietness and Obedience. But he liv'd not long to enjoy the Benefit of this happy Choice ; for in the beginning of the following Year, near three Months after, he was seiz'd with a violent Passion against a Senator call'd



call'd *Regulus*, and by straining his Voice, was put into such Disorder, that by Reason of the Feebleness of his Body, and the Lowness of his Spirits, he fell into a Fever, and shortly after dy'd. This hapned in the Year 98, *He dies.* on the 21<sup>st</sup> or 27<sup>th</sup> Day of *January*, he being near 66 Years of Age; after a short Reign of one Year, four Months, and about eight or nine Days. He was deify'd by the Senate, according to the ancient Custom, and his Body inter'd in the Sepulchre of *Augustus*.

*Dion.  
&c.*

III. Upon the Death of *Nerva*, *Trajan* was joyfully receiv'd at *Rome* A.D. 98. by the Senate and People, and obey'd as Emperor. He was a *Spaniard* by T R A-  
Birth, and about 42 Years of Age, of a strong Body and vigorous Mind, J A N,  
happily temper'd with the enlivening Warmth of Youth, and the wary *the fourteenth*  
Experience of old Age; so that he was in all Respects prepar'd for the Roman Em-  
greatest Attempts, and the noblest Enterprizes. In the Beginning of his peror.  
Reign, he was blest with the Happiness of having the greatest Master of  
his Age, that admirable Philosopher and Biographer *Plutarch*, by whose wise  
Instructions, added to his own Abilities, he pursu'd his Ministration of the *His Excellen-*  
Government with that Moderation and Justice, and that Wisdom and cies;  
Greatness, as caus'd both the Love and Admiration of all Men. He began  
with a Reformation of several Laws, and took Care to advance the most  
worthy and virtuous Men to the highest Posts, reclaiming such as were  
otherwise with Gentleness and Clemency. At his first Entrance into the  
Senate he solemnly swore, *That no good Man by his Command shou'd suffer*  
*Death or Disgrace*; and soon after shew'd great Liberality to worthy Men,  
especially relieving the Poor and Indigent, in which he both imitated  
and excell'd his Predecessor *Nerva*; which he eminently shew'd by his  
educating great Numbers of poor Mens Children in *Rome* and in all *Italy*.  
He acted all Things with a remarkable Mixture of Moderation and Muni-  
ficence, treated all Men with Courtesie and Affability, without Disguise  
or Envy, and entertain'd Persons of Merit with a most open Familiarity,  
tho' of mean Rank, frequently paying Visits to them, and admitting them  
into his private Conversation: For which being blam'd for too great Con-  
descension, he reply'd, *That he treated his Subjects with the same Usage as*  
*he himself wou'd desire of his Prince, were he a private Person*. Then he had  
so great an Assurance of his own Innocence and Integrity, that in giving  
his Sword to *Saburinus*, according to Custom, when he made him Comman-  
der of his Guards, he pronounc'd these Words, *Take this Sword, and if*  
*I govern like a just Prince, employ it in my Service; but if I abuse my Autho-*  
*rity, draw it against me*. In short, he was endu'd with all the Excellen-  
cies and Qualifications of a mighty Emperor, and with so great a Measure  
of the noblest Gifts, that *Aur. Victor.* tells us, he seem'd to enjoy a transcen-  
dent Temperature of all Virtues. His Virtues were all human, and he met  
with all human Rewards, both in the Prosperity of his Life, and his  
Fame after Death; it being a Custom in succeeding Reigns, when the *Ro-*  
*mans* pour'd out their Blessings upon their new chosen Emperors, they  
wish'd them *The Fortune of Augustus, and the Goodness of Trajan*. Yet he *And Defects;*  
must be acknowledg'd to have been exorbitant in his Ambition, the pre-  
vailing Passion of his Religion and that Age; and not free from those two  
Vices of Luxury and Women; tho' in the former he never shew'd any  
Disorder or Extravagance, nor in the latter us'd any Violence or Compul-  
sion.

But none of the least remarkable Qualities of this Emperor was his Su-  
perstition and his Zeal for *Paganism*, the establish'd Religion of the Empire;  
for which he is highly applauded by *Pliny*, who says, That he gloried in  
being the most religious of all Princes. This false Religion he embrac'd,

N n 2

afterwards



afterwards prov'd very incommodious to the true one; and the famous St. *Clement* of *Rome* found the Effects of it in the first Year of his Reign, according to *Metaphrastes*, who assures us, That St. *Clement* having converted a noble Lady call'd *Theodora*, and many others in *Rome*, the Emperor banish'd him, and condemn'd him to dig in the Mines in the *Taurica Chersonesus*, where in the midst of his great Afflictions he made many Converts, and spread *Christianity* farther than ever. But having no better Authority than *Metaphrastes*, we shall neither insist upon the Truth of the Fact, nor enlarge upon the Story as we might.

St. Clement  
banish'd.

A.D. 99. In the following Year the Emperor was made *Pontifex Maximus*, an Office *Dion.*  
Traj. 2. highly agreeable to his Temper, and vigorously proceeded in a farther Re-  
formation of the Laws, and all Kinds of Inconveniencies: Among the rest he utterly exterminated those insufferable Vermin the *Delators*, *Promoters*, and *Pettifoggers*, who in former Reigns had made vast Advantages by fomenting all Kinds of private Quarrels and Dissentions, and had been almost destroy'd by the Emperor *Titus*. He also put down the ordinary *Pantomimi*, *Farce-Players* and *Buffoons*, rightly judging those Diversions effeminate, and unworthy of the *Roman* Gravity. He augmented the Number of the poor Children to be educated at his Charge, to near five thousand, and perform'd many other worthy Actions; for which he not only obtain'd the Title of *Pater Patriæ*, but the Senate gave him the new Title of *Optimus*, as the best of all Princes, which he esteem'd more than all the Glories of his Victories and Conquests, because this related not so much to his Courage and Conduct, as to his Morality.

Trajan obtains  
the Title of  
Optimus.

St. John's  
Care.

In the mean Time, the Apostle *John* proceeded in his Duty with all imaginable Care and Tenderneſs, and with all the Labour and Vigour that his great Age wou'd permit. Of which we have this remarkable and undoubted Instance: Coming to a City near *Ephesus*, in the Visitation of his Churches, which some think to be *Smyrna*, he espied a Youth of excellent Shape and pregnant Parts, and taking hold of him, deliver'd him to the Bishop of the Place with this Charge twice repeated, *I commend this Person to be look'd to with the utmost Care and Diligence, and that in the Presence of Christ and the Church*. The Bishop readily undertook the Charge, receiv'd the young Man into his House, instructed him, and at last baptiz'd him. After which, as if this Sacrament wou'd guard him from all Temptations, he thought he might remit the Strictneſs of his Care; but the young Man, making a wrong Use of his Liberty, fell into dangerous Company, by whose Arts and Snares he was seduc'd into all Kinds of Riot and Wickedneſs; till despairing of Pardon from God, he let loose the Reins to the utmost Exorbitancy, and agreeing with his Associates, they combin'd themselves into a Band of Highway Men, and made him their Captain, who soon became as far above the rest in Fierceneſs and Cruelty, as he was in Power and Authority. St. *John* upon Occasion returning to the same Place not long after, after he had dispatch'd his other Business, requir'd from the Bishop the Treasure committed to his Charge; who being surpriz'd, and not understanding his Meaning, the Apostle reply'd, *He requir'd the young Man his Brother, whose Soul he had trusted to his Care*. The old Man with a sorrowful Countenance, and Tears in his Eyes, answer'd, *He is Dead*: And being demanded by what kind of Death reply'd, *He's dead to God; for, alas, he is become a Villain, and instead of the Church, is fled with his Companions to the Mountains to be a Thief and a Robber*. The Apostle rending his Cloaths, and bewailing that he had entrusted his Brother's Soul to so careless a Guardian, immediately call'd for a Horse and a Guide, and hastned to the Mountains; where being taken by the Sentinels of the Robbers, he beg'd to be brought before their Captain, who stood ready arm'd some Distance off; but as soon as he perceiv'd it was the Apostle,

Euseb.  
a Clem.



Apostle, he became confounded, and fled away. St. *John* not regarding his own Age and Weakness, follow'd with all possible Speed; and when his Legs cou'd not reach him, he sent these passionate Exclamations after him, *Why, O my Son, dost thou flie from thy aged and unarm'd Father? Take Pity on me, and fear not, there is yet Hope of Salvation for thee; I will undertake with Christ for thee; if need require, I will freely dye for thee, as our Lord did for us all, and lay down my own Life to ransom thine; only stay and believe me, for I am sent by Christ.* Upon which he staid, and with a dejected Look throw-  
ing away his Arms, he trembled and melted into Tears; he embrac'd the aged Apostle with all possible Expressions of Sorrow, being as it were again baptiz'd with the Flood from his Eyes. St. *John* assur'd him, *That he had obtain'd his Pardon of Christ,* and having fasted and pray'd with him, and for him, and with the Arts of Consolation refresh'd his thatter'd and disconsolate Mind, he brought him into, and restor'd him to the Church; leaving a noble Example of true Love and Compassion for erring and endanger'd Souls.

*He converts a Robber.*

### *The third General Persecution.*

*Euseb.  
&c.*

IV. The Church of God had enjoy'd Rest from Persecution but four A. D. 100. Years, before a new Storm broke out, and fell upon the *Christians* in many Parts of the Empire; which is call'd the third General Persecution of the Church, beginning in the third Year of *Trajan*, and about five Years after the Beginning of the second under *Domitian*. Many Things contributed to this Persecution, as the standing Laws of the Empire, the Emperor's Zeal for his Religion and Aversion to *Christianity*, and the *Pagans* unreasonable Prejudices, which were supported with all imaginable Falsties and Calumnies against the *Christians*. This Emperor had issu'd out no Edict or Decree against the *Christian* Religion in particular; wherefore he is not plac'd in the Number of the Persecutors by *Tertullian*, St. *Melito* or *Lactantius*. But he had always forbidden the *Heteriæ*, the Societies or Colleges erected in many Parts of the Empire, where Men were wont to meet, and liberally feast, under Pretext of Business, and the Maintenance of mutual Love and Friendship; which yet the *Roman* State beheld with a jealous Eye, as being often the Nurseries of Faction and Sedition. In the Number of which *Heteriæ* all Colleges and Corporations were accounted, that were not settled by the Constitution of the Emperor, or by Decree of the Senate; and the Persons frequenting them adjudg'd guilty of High-Treason. Under this plausible Pretence, and the Name of *illegal Societies*, the *Christians* were severely persecuted by Governors and other Officers; in which Persecution great Numbers fell by the Rage of popular Tumults, as well as by Laws and Proccles. This Persecution continu'd several Years, with different Degrees of Severity, in many Parts of the Empire; and was so much the more afflicting, because the *Christians* generally suffer'd under the Notion of Malefactors and Traytors, and under an Emperor fam'd throughout the World for his singular Justice and Moderation.

*The Causes of the Persecution.*

Of the Martyrs that suffer'd in the Beginning of this Persecution, we have the Names of *Cesairus*, a Deacon of *Terracina* in *Italy*, and *Zosimus* of *Pistidia* in *Asia*; the latter on the 19th Day of *June*; and the former on the 1st of *November*. But the most noted Martyr that suffer'd this Year was St. *Clement* himself, who having in the Time of his Exile made great Numbers of Converts, was singled out for a special Example, and condemn'd to be thrown into the Sea with an Anchor about his Neck, according to the most receiv'd Opinion; tho' for want of more ancient Authority, many doubt of the Relation. His Martyrdom hapned on the 24th Day of *November*,  
according

*St. Clement martyr'd.*



according to *Baronius*, and the ordinary *Roman* Computation, after he had been sole Bishop of *Rome* nine Years, six Months, and so many Days. He was succeeded in that Dignity by *Evaristus* a *Grecian* by Birth, and of *Jewish* Parentage, according to *Platina*, who held the Place near nine Years. As to the Writings of this Apostolical Man *St. Clement*, besides the celebrated Epistle, of which we have formerly given some Account, there is a Fragment of a second Epistle, or rather a Homily, containing a serious Exhortation to the Practice of Repentance, and of divers *Christian* Virtues on the Account of the Mercy of God, and Reward promis'd to the Faithful. Some think this Epistle more ancient than the other, as shewing no Footsteps of troublesome and unquiet Times; yet many have judg'd it a spurious Piece. Nevertheless several of the Fathers have cited both the Epistles as of equal Authority; tho' few or none have thought them of equal Value. Several other Writings are falsely imputed to *St. Clement*, as particularly *The Apostolical Constitutions*, an ancient and useful Book, but writ long after his Death; *The Recognitions*, an ancient Book, abounding with Errors and Fables; *The Clementine*, and the Conferences of *St. Peter* and *Appion*, Works of the same Nature and Authority with the *Recognitions*.

*St. John's  
Love :*

*His Death :*

*His Disciples;*

*And Writings.*

During this Persecution, the holy Apostle *St. John* felt none of the Storm at *Ephesus*, but pursu'd his Duty in Peace, tho' extremely weak and declining in Body. He continually urg'd his Auditors to the Duties of Love, Meekness and Tendernefs to each other; and our Lord's great Love to him seems to have inspired his Soul with a more extensive and generous Charity than the rest of Mankind. *St. Jerom* tells us, that by Reason of his great Age, he was reduc'd to that Weakness, that he cou'd not go to the Church or *Christian* Assemblies, unless carry'd by his Disciples; and that not being able to make long Discourses, he said nothing else in those Assemblies but this Sentence, *My dear Children, love one another*. But those who heard him at length being weary with his constant Repetition of the same Thing, said to him, Master, *Why do you always say the same Thing?* Upon which he return'd them this Answer, worthy of the beloved Apostle, *It is what our Lord himself has commanded, and if we can perform this, we need do nothing else*. In the latter End of this Year 100, and about the 27th Day of *December*, according to the most receiv'd Opinion, this great Apostle dy'd in Peace at *Ephesus*; being near a hundred Years of Age, and more according to some; having many Years out liv'd the rest of the Apostles, and done inestimable Service to the Church of God in many Parts of the World, both in the spreading of the Gospel, and the confounding of Heresies. He was bury'd at *Ephesus* in the City, where several Fathers observe, That his Tomb was then remaining in the Church, built to his Honour and call'd by his Name; but as for those Stories concerning his sleeping in his Tomb, and the like, we think them not worthy of relating or confuting. *Polycrates* Bishop of *Ephesus*, says he wore a Plate of Gold upon his Forehead, as a Priest of *Jesus Christ*; which was a Badge of Honour which the first Bishops of the Church wore, in Imitation of the High-Priests among the *Jews*. *Epiphanius* asserts, That through the whole Course of his Life, he observ'd a very strict Way of Living, and worthy of him; that he never cut his Hair, nor bath'd himself, nor eat the Flesh of any Creature, and wore but one Coat, and a Linen Garment, like his Brother *James*. He left many eminent Disciples behind him, the chief of whom were *St. Ignatius*, *St. Polycarp*, and *Papias* Bishop of *Hierapolis*. The *Elianites* of old attributed several Writings to this Apostle, which they forg'd, as a Book of his Voyages, afterwards call'd *St. John's Acts*; which is thought to have been compos'd by *Lucius*, the ordinary Author of those false and impious Books.



And thus ended the Apostolical Age, and likewise the first Century; in which Age the Church of God, which before in a great Measure was confin'd to *Judea*, and there also miserably debas'd and corrupted, now dilated and diffus'd it self after a most stupendious Manner; and in a Space of less than 70 Years, got Footing and ground in the greatest and best Parts of the World: And all this by Methods uncommon and surprizing, contrary to all human Policy and human Imagination. *Christ* purchas'd his Church and Kingdom with his own Blood, and his Apostles and Followers did propagate and seal it with theirs. *Christianity* by the Assistance and Support of twelve poor Fishermen of a despis'd Nation, without Learning, without Forces, without Reputation or Authority in the World, in a few Years out-stretch'd the Bounds of the *Roman* Empire, and flew like Flashes of Lightning to the utmost Limits of the Universe. Notwithstanding it labour'd under the most conceivable Difficulties, greater than any Doctrine before; the *Jews* bandy'd all their Rage and Fury against it, the Philosophers us'd all their Arguments and Demonstrations, the Orators discharg'd all their Rhetorick and Eloquence, the World loaded it with all imaginable Lies and Calumnies, and the *Roman* Empire employ'd its Fire and Sword, and all that was terrible to destroy it; yet no Arts cou'd diminish its Growth, or stop its Progress, but it daily encreas'd beyond Imagination, and overbore all the Powers of Earth and Hell. Such wonderful Increase and Subsistence shews its Heavenly Nature, and Divine Original; and that nothing but the Hand of Omnipotence it self cou'd guide and preserve it under such furious Storms. What hapned in this Age were but Part of its Conflicts; the rest we shall relate in the following Parts of our Work, so far as we can learn them from the most ancient Records.

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The End of the second Book.

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E C C L E



# Ecclesiastical History.

## B O O K III.

*From the Death of the last surviving Apostle St. John, to the first Establishment of Christianity by Human Laws, under the Emperor Constantine the Great.*

*Containing the Space of about 213 Years.*

### C H A P. I.

*From the Death of St. John, and the third General Persecution, to the last and entire Dispersion of the Jews, under the Emperor Adrian.*

*Containing the Space of about 36 Years.*

I. **T**HE Christian Religion was now spread through the <sup>A.D. 108...</sup> greatest Parts of *Europe, Asia and Africa*, extending from <sup>Traj. 4.</sup> the *British Islands* to the farthest *Indies*; and fixing <sup>The State of the Church</sup> not only in Cities and populous Places, but also in Towns and Country-Villages, as *Pliny* testifies. The Metroplitan Cities were all under Bishops of the greatest Eminency and Piety; and the four great Cities of the Roman Empire, *Rome, Alexandria, Antioch* and *Jerusalem*, usually stil'd Apostolical Churches, were govern'd by Apostolical Men; viz. *Evaristus* in *Rome*, *Cerdo* in *Alexandria*, *Ignatius* in *Antioch*, and *Simeon* in *Jerusalem*. Besides these, we find *Publius* in *Athens*, *Polycarp* in *Smyrna*, *Onesimus* in *Ephesus*, *Papias* in *Hierapolis*, with many others. This was the State of the Church in the Beginning of the second Century, increasing and flourishing after a stupendous manner; but grievously afflicted on one Side by the Malice of the *Jews* and *Pagans*, and the present Persecution under this Emperor, and no less wounded on the other by the Hereticks, the *Simonians*, the *Gnosticks*, the *Menandrians*, the *Ebionites*, the *Cerinthians*, and the *Nicaitans*; yet still it stood firm as a Rock against all the Powers of Hell; shining



shining and triumphing in the Glories of the utmost Purity and Piety. Among the Hereticks that infested the Church, there arose at this Time a Sect, call'd *Cainites*, a Branch of the *Nicolaitans*, so call'd after the Name of *Cain*; who they said, was form'd by a celestial and almighty Power, <sup>Iren. Ter.</sup> and *Abel* by one weak and inferior. They had abominable Opinions, and held that the Way to be sav'd, was to make Trial of all manner of Things, and satisfy their Lusts with all wicked Actions: They feign'd a great Number of Angels, to whom they gave barbarous Names, attributing to each a particular Sin; and when they were about any wicked Action, they invoc'd the Angel whom they suppos'd to preside over it. They compos'd a Book called, *St. Paul's Ascension to Heaven*; and another, intituled, *The Gospel according to St. Judas*; both containing many horrid Blasphemies. They had a particular Veneration for *Cain*, *Esan*, *Core*, and the *Sodomites*; but especially for *Judas*, because his Treacheries occasion'd so great a Blessing as the Death of *Jesus Christ*.

In the mean Time, the Emperor *Trajan* proceeded in the publick <sup>Dion.</sup> Administration with no less Wisdom than Clemency, and in all Things laudably, except in relation to *Christianity*. And now being excited with an eager Thirst after Glory, he resolv'd to extend the Bounds of the *Roman* Empire by the Force of his Arms; beginning his first Enterprize against the *Dacians*, a barbarous People on the North-side of the River *Danube*, who had frequently molested the *Romans* in the Reign of *Domitian*. Marching with a powerful Army into those Countries, he was vigorously oppos'd by King *Decebalus*, which occasion'd a very severe and bloody War; but *Decebalus* being no longer able to protract the War, was forc'd to a general Battel, wherein *Trajan* by his Skill and Valour overthrew him, with exceeding Loss to the *Dacians*, and no small Slaughter to the *Romans*, who wanted even Linnen to bind up their Wounds. This occasion'd the Emperor out of a generous Pity to tear his own Robes and Vestments, towards the supplying that Defect; and for those who dy'd honourably, he order'd Altars to be erected, and Sacrifices to be yearly offer'd to their Memory. *Trajan* pursu'd his Victory with so much Diligence, that *Decebalus*, almost reduc'd to Despair, humbly implor'd Peace, and offer'd to accept of any Articles that the Emperor shou'd propose; which were in a short Time confirm'd, after *Decebalus* had solemnly prostrated himself to the Earth, and publicly acknowledg'd himself his Victim and Vassal. This ended the first *Dacian* War, in the fourth Year of his Reign, for which he both obtain'd the Surname of *Dacius*, and a solemn Triumph, which was attended for many Days after with all manner of publick Games and Spectacles in the City. But these publick Rejoycings did not divert the Emperor from doing of Justice, nor from the Care of the Government; for shortly after he proceeded to many other Regulations in the State: Particularly, he forbade all Advocates to receive Fees, or any Promise before a Cause was pleaded; and likewise restrain'd the exorbitant Expences, Bribes and other Corruptions, in the Election of Magistrates. In all which, and many other Acts of Reformation, he proceeded with the utmost Disregard to Danger, giving many signal Instances of his fearless and open Disposition; particularly, in his great Confidence shew'd to his Friend and Favourite *Sura*. For some Persons, who envy'd his great share of the Emperor's Friendship, us'd all Methods to blast his Reputation, and render him suspected to his Master; accusing him even of forming a Design against his Life. But *Trajan*, to shew how much he rely'd upon the Fidelity of his Friend, having received an Invitation to Sup with him, went freely and unconcern'dly; then purposely sending back all his Guards, he order'd *Sura's* Physician and Barber

The Cainites.

Trajan's Successes in Dacia.

A.D. 102.

Traj. 5.

His Regulations.



Barber to be brought to him, commanding the former to take off his Hair about his Eye-brows, and the latter to shave off his Beard; after which he bath'd himself, and remain'd securely among Sura's Friends and Companions. Upon this Trial he return'd to his Palace, and recounting all Circumstances, told the Accusers, *That if Sura had any Designs against his Life, he gave him the fairest and safest Occasion to execute them; and that his neglect of it, was a plain Indication that no such Design was ever form'd.*

Dion.

Another Favourite of this Emperor's was the Famous *Pliny* the A.D. 103, Younger, who in the same Year that the Persecution began, had pro-Traj. 6. nounc'd in the Senate-House a most celebrated Panegyrick upon all his Virtues and Excellencies. In Reward of which, he made him Governor of all *Pontus* and *Bythinia* in *Asia Minor*, together with the City of *Byzantium*, not as an ordinary Proconsul, but as his own Lieutenant with extraordinary Power. He arriv'd at his Government about the 17th Day of *September*, in the sixth Year of the Reign of *Trajan*; being order'd by him not only to examin into the publick Revenues and Charges, but also to write to him concerning any remarkable Accidents under his Care, and any Difficulties he shou'd find. In the same Year the Famous *Justin Martyr* was born; and in the following, the golden Palace A.D. 104. of *Nero* was burnt down, which *Orosius* says, was a Judgment for the Traj. 7. Persecution of the *Christians*; the Divine Justice punishing *Trajan's* Crime upon the Work of him who gave the first Example. In the same Year *Trajan* was particularly employ'd in the second *Dacian War*; which was begun by *Decebalus*, who being unable to endure Subjection and Servitude, made all possible Preparations against the *Roman Empire*. *Trajan* was no less vigorous on the other side; and to prosecute the War, and to shew his Power and Grandeur, he in a short space built a Bridge over the spacious River *Danube*, for the Convenience of his Forces, being all of square Stone of wonderful Beauty, and one of the most stately and magnificent Works of that nature in the World. This Bridge consisted of twenty Piles, each 60 Foot in Thickness, and 150 in Height, besides the Foundation, which supported twenty noble Arches of 170 Foot each; so that the whole length was above 4600 Foot, a stupendious Fabrick, considering the short Time of its Building, the almost insuperable Difficulties of laying so vast a Foundation in a River extremely deep, with an owzy Bottom, and a contracted Stream, rapid to a Miracle. This may be one Proof of the Wealth and Greatness of the *Roman Empire*, and of *Trajan* in particular; shewing that nothing was too bold and difficult for that Prince to attempt and effect.

Pliny sent into Asia

Trajan's second War in Dacia.

His wonderful Bridge.

II. During these Preparations, the Persecution still rag'd in several The Persecution still rages. Parts of the Empire, but especially in the Provinces of *Pontus* and *Bythinia*, where *Pliny* was Governor; who seeing vast Multitudes of *Christians* indicted by others, and pressing on of themselves to Execution, and that to punish all that acknowledg'd themselves *Christians*, wou'd be in a manner to lay wast his Provinces, thought it necessary to write to the Emperor himself about this Matter, to know his Pleasure in the Case. His Letter, after the Preface, runs thus: *I have never been formerly Pliny writes in present at the Examination and Trial of Christians, and therefore know not favour of the the Nature of the Crime, how far it is punishable, and how to proceed in these Christians. Enquiries. Nor was I a little at a loss, whether regard ought to be had to Difference of Age; whether the Weak and Young were to be distinguish'd from the more Strong and Aged; whether place were to be allow'd for Repentance, and whether it might be of any Advantage to him, who once was a Christian,*



to cease to be so; whether the Name alone without other Crimes, or the Crimes that attend the Name, ought to be punish'd? In the mean time, I have us'd this Method with such as have been brought before me as Christians: I first demanded of them, whether they were Christians? Upon Confession, I repeated the Question, threatening Punishment; and if they persisted, I commanded them to be executed. For I did not at all doubt, but that, whatever their Profession was, their Stubborness and inflexible Obstinacy ought to be punish'd. Others who were guilty of the same Madness, because they were Roman Citizens, I adjudg'd to be transmitted to Rome. While Things thus proceeded, the Error, as is usual, spreading farther, more Cases did occur: A nameless Libel was presented, containing the Names of many. But these denying themselves ever to have been Christians, when after my Example they had invocated the Gods, and offer'd Wine and Incense to your Statue, which for that Purpose I commanded to be brought with the Images of the Gods; and had likewise blasphem'd Christ, (which 'tis said, no true Christian can be compell'd to do) I dismiss'd them. Others mention'd in the Libel confess'd themselves Christians, but immediately deny'd it; that they had indeed been such, but that they had renounc'd it; some three Years since, others many Years, and one twenty five Years: All which paid their Reverence to your Statue and the Images of the Gods, and blasphem'd Christ. They affirm'd, that the whole Sum of that Sect or Error lay in this, that they were wont upon a set solemn Day to meet together before Sun-rise, and to sing among themselves a Hymn to Christ, AS A GOD, and oblige themselves by a Sacrament, not to commit any Wickedness, but to abstain from Theft, Robbery, Adultery, to keep Faith, and to restore any Pledge intrusted with them; and that after that they retired, and met again at a common Meal, in which was nothing extraordinary, nor criminal: Which Meetings they have laid aside, after I had publish'd an Ediſt, forbidding, according to your Order, all Heteriæ or unlawful Assemblies. To satisfy my self in the Truth of this, I commanded two Maidens called Deaconesses, to be examined upon the Rack; but I perceiv'd nothing but a lewd and immoderate Superstition, and therefore surceasing any farther Process, I have sent to beg your Advice. For the Case seem'd to me worthy of Consultation, especially considering the great Numbers in danger: For very many of all Ranks, Ages and Sexes are and will be call'd in question; the Contagion of this Superstition having overspread not only Cities, but Towns and Country-Villages, which yet seems possible to be stopt and cured. It is very evident that the Temples, which were almost left desolate, begin now to be frequented, that the holy Solemnities long neglected are now revived, and that Sacrifices are from all Parts brought to be sold, which hitherto found but few to purchase them. Whence 'tis easy to conjecture, what Multitudes of Persons might be reclaim'd, if place be allow'd for Repentance.

By this Letter we may easily discover the Malice of the Pagans, as well as the Innocency of the Christians; and by this Account we also find, that tho' the Severity of the Persecution might tempt some to apostatize, yet so vast was the Number of the Christians in those Parts, that this Great Man knew not how to deal with them. To direct him therefore in this Affair, the Emperor Trajan return'd this following Rescript. As to the Manner of your Procedure, my Secundus, in examining the Causes of those who have been brought before you for being Christians, you have taken the Course which you ought to take: For no certain and general Law can be so form'd, as shall provide for all particular Cases. Let them not be sought for, but if they be accus'd and convicted, let them be punish'd: Yet so, that if any denies himself to be a Christian, and gives evidence of it by sacrificing to our Gods, tho' heretofore he has been suspected, let him be pardon'd upon his Repentance. But as for Libels publish'd without the Author's Names, let them

Trajan's Answer.



*not be valid as to the Crimes they charge; for that were an ill Precedent, and contrary to the Usage of our Reign. Tertullian, speaking of this Imperial Edict, calls it, 'A Sentence confounded by a strange Necessity: It allows them not to be fought for, as if they were innocent, and yet commands them to be punish'd, as if they were guilty: It spares and rages, dissembles, and yet punishes. Why does he entangle himself in his own Censure? If he condemns them, why does he not hunt them out? If he thinks they ought not to be search'd out, why does he not acquit them? Here Tertullian is observ'd to argue more like an Orator, than a Logician: For Trajan might be unwilling the Christians shou'd be nicely hunted out, and yet not think them innocent: He cou'd not find them guilty of any enormous Crime, but only of a novel Superstition; and therefore, while they conceal'd themselves, did not think it reasonable that they shou'd be left to the Malice and Rapine of busy Under-Officers. But however it was, the Keeness of their Enemies Fury by this means was taken off; and tho' the Popular Rage might in some particular Places still continue, yet the general Force and Rigour of the Persecution did abate and cease.* The Persecution abated.

Dion.

In the mean Time *Trajan*, pursuing new Glories, continu'd his *Dacian* A.D. 105. Expedition with great Vigour, shewing himself a most expert and valiant Commander; and notwithstanding the Country was large and wild, and the Inhabitants fierce and hardy, he totally subdued the whole, discover'd much Treasure, and reduc'd King *Decebalus* to such Extremities, that to escape falling into the *Romans* Hands, he slew himself. His Head was immediately sent to *Rome*, and the whole Country of *Dacia* was added to the *Roman* Empire, and reduc'd into a regular Province; in which Country *Trajan* built many Cities and Towns, and sent several Colonies, being now in the eighth Year of his Reign. After which he return'd to *Rome* with great Honour and Renown, and enter'd the City a second Time in solemn Triumph, which was succeeded with infinite Variety of Shews and Games, with many magnificent Feasts and Entertainments, for Joy of his Return and Victories. These were more pompous than any before this Time, continuing 123 Days successively; in which sometimes ten thousand Beasts, both wild and tame, were encounter'd and slain in a Day, accompany'd with a vast Number of Gladiators Prizes, and other *Paganish* and superstitious Customs. The Name and Generosity of this Emperor became so celebrated through the World, that at this Time Ambassadors from the very *Indies*, and several distant Nations came to sue for his Alliance, acknowledging him to be their Lord and Superior. Fired with these Honours, and thirsting after new Conquests, he resolv'd upon an Expedition into the East, against the *Armenians* and *Parthians*; taking Occasion from the King of *Armenia's* receiving his Crown from the Hands of the King of *Parthia*, and acknowledging him his Superior; whereas that King ought to have receiv'd his Authority from *Rome*, according to former Articles. Having made all due Preparations, he parted from *Italy* in *October*, in the 9th Year of his Reign; and passing through *Athens*, and the Lesser *Asia*, arriv'd at *Selencia*, near *Antioch* in *Syria*, towards the End of *December*. Trajan conquers all Dacia.

A.D. 106.

Traj. 9.

He begins his Eastern Expedition.

About this Time flourish'd *Papias*, Bishop of *Hierapolis* in *Phrygia*, and one of *St. John's* Disciples; a Person sufficiently noted for his Writings and Opinions. He wrote five Books intituled, *The Explications of our Lord's Discourses*; but at present we have only some few Fragments of them in the Works of other Authors. He was the chief that promoted the famous Opinion concerning the temporal Reign of *Jesus Christ*, which they suppos'd shou'd happen on Earth a thousand Years before the Day of



The Millenarians.

of Judgment, when the Elect shou'd be gather'd together, after the Resurrection, in the City of *Jerusalem*, and then during that Space shou'd enjoy all the Delights imaginable. This Opinion was much in Vogue for two or three Centuries, the Followers of it being term'd *Millenarians* and *Chiliasm*; and it was not only held by the Hereticks, as the *Cerinthians*, the *Marcionites*, the *Montanists*, the *Meletians*, and *Apollinarians*, but also by many of the Catholics and Martyrs, as *Papias*, *Justin Martyr*, *Irenæus*, *Nepos*, *Victorinus*, *Lactantius*, and *Sulpicius Severus*. So that St. *Jerom* durst not absolutely condemn the Opinion; but left it to the Determination of God himself. That which gave most Credit to it was its being embrac'd by *Papias*, who being a Disciple of St. *John*, was suppos'd best to know his Mind, as to the thousand Years he mentions in his Revelation; but *Ensebius* and some others have thought him a credulous Man, and of mean Judgment in interpreting the Scripture, and therefore not much to be rely'd on.

A. D. 107.

Trajan. 10.

Trajan goes to Antioch:

He disputes with St. Ignatius;

And condemns him to the Wild-Beasts at Rome.

St. Ignatius's Journey towards Rome.

Upon Thursday the 7th Day of *January*, the Emperor *Trajan* arriv'd at *Antioch*, and enter'd that great City with the Poms and Solemnities of a Triumph; and as his first Care was usually about the Concerns of Religion, he began immediately to enquire into that Affair. He look'd upon it as an Affront to his other Victories to be conquer'd by *Christians*, and therefore began to revive his former Inquisitions against them. Whereupon the brave Champion *Ignatius*, being in Fear for the Church of *Antioch* his Charge, to protect that, fearlessly presented himself before the Emperor, between whom there pass'd a particular formal Discourse, *Trajan* admiring *That he dared to transgress his Laws*, while the good Man asserted his own Innocency, and the Power which God had given them over evil Spirits, and that the Gods of the Gentiles were no better than *Dæmons*, there being but one supreme Deity, who made the World, and his only begotten Son *Jesus Christ*, who tho' crucify'd under *Pilate*, had yet destroy'd him that had the Power of Sin, that is, the Devil, and wou'd ruin the whole Power and Empire of the *Dæmons*, and tread it under the Feet of those who carry'd God in their Hearts. The Issue of the Discourse was, that he was cast into Prison, where, as some report, he was subjected to the most severe and merciless Torments, scourg'd with *Plumbatae*, oblig'd to hold Fire in his Hands, while his Sides were burnt with Papers dip'd in Oil, his Feet stood upon live Coals, and his Flesh was torn with burning Pincers. Having conquer'd all Torments, the Emperor pronounc'd the final Sentence upon him, *That being incurably over-run with Superstition, he shou'd be carry'd bound by Soldiers to Rome, and there thrown as a Prey to the Wild-Beasts*. The pious Martyr heartily rejoic'd at the fatal Decree, *I thank thee, O Lord, cry'd he, that thou hast condescended thus perfectly to honour me with thy Love, and hast thought me worthy with thy Apostle Paul to be bound with Iron Chains*. With that he cheerfully embrac'd his Chains, and having fervently pray'd for his Church, and with Tears recommended it to the divine Care and Providence, he deliver'd up himself into the Hands of his Keepers, ten Soldiers who were appointed to transport him to the Place of Execution.

Being accompany'd by two eminent *Christians* call'd *Philo* and *Agathopus*, he was conducted on Foot to *Seleucia*, the Place where St. *Paul* and *Barnabas* set sail for *Cyprus*; where going on board, after a tedious Voyage, they arriv'd at *Smyrna*, and there landing, he went to salute *Polycarp* Bishop of the Place, his old Fellow-Pupil under the Apostle St. *John*. Joyful was the Meeting of these two holy Men, *Polycarp* being so far from being discourag'd, that he rejoic'd in the other's Chains, and earnestly press'd him to a firm and final Perseverance. All the Country also repair'd



pair'd to this City, especially the Bishops, Presbyters and Deacons of the *Asian* Churches, to behold so venerable a Sight, to partake of the holy Martyr's Prayers and Benediction, and to encourage him to hold on to his Consummation. To requite whose Kindness, and for their farther Instruction and Establishment in the Faith, he wrote four Epistles from this City to four several Churches: The first to the *Ephesians*, ' wherein he His Epistle to the Ephesians;  
 ' testify'd his Joy in seeing *Onesimus* their Bishop, exhorting them to live  
 ' in perfect Unity, and in Obedience to their Bishop and Presbyters, and  
 ' declaring the Disobedient to be out of the Church, and depriv'd of the  
 ' celestial Food. Next he warn'd them of Heresies, urging their Belief  
 ' of the Divinity and Incarnation of *Jesus Christ*; and after that exhor-  
 ' ted them to pray for all Conditions of Men, frequently to assemble to-  
 ' gether, and inviolably to preserve Faith and Charity; affirming that  
 ' the Devil was ignorant of the Virginity of *Mary*, of her Child-birth,  
 ' and of the Death of our Lord; and concluding all with begging their  
 ' Prayers for him and the Church of *Syria*. He wrote his second Epistle  
 to the *Magnesiensians*, whose City stood upon the River *Meander*, ' exhorting To the Magnesi-  
 ' them to be obedient to their Bishop *Damas*, to do nothing without him, ans;  
 ' and to live in Unity; admonishing them to beware of vain Opinions,  
 ' not to live like *Jews* but *Christians*, to believe in *Jesus Christ*, the Word  
 ' of God not proceeding from Silence, but sent from God the Father, and  
 ' our only Hope. At last he desir'd them to remember him in their  
 ' Prayers. He wrote his third Epistle to the *Trallians* by *Polybius* their Bi-  
 shop, ' wherein he commended their Union and Submission to their Bishop, To the Tral-  
 ' Presbyters and Deacons, exhorting them to Perseverance in this Union, lians;  
 ' and to avoid Hereticks. Then he expounded the Orthodox Principles  
 ' of the Catholick Church, that *Jesus Christ* was born of the Virgin *Mary*,  
 ' that he was really Man, that he actually suffer'd and dy'd, and not in  
 ' Appearance, as some Hereticks affirm'd. The last Epistle that he wrote  
 from this City *Smyrna* was to the *Romans*, whither he was going, ' in To the Romans;  
 ' which he gave them an Account of his present State and Condition, ex-  
 ' pressing a most noble Zeal, and fervent Desire of suffering Martyrdom  
 ' for his dear Lord, beseeching them not to take his glorious Crown from  
 ' him, by any Ways preventing his being expos'd to the Wild Beasts in  
 ' the *Roman* Amphitheatre.

His Keepers a little impatient of their Stay at *Smyrna*, set sail for *Troas*; where at his Arrival in the Month of *September*, he was not a little refresh'd with the News he receiv'd of the Persecution ceasing in the Church of *Antioch*, according to his constant Prayers to God. Hither several Churches sent their Messengers to visit and salute him, and hence he dispatch'd three Epistles more: The first was wrote to the *Philadelphians*, ' congratulating their Union, exhorting them to avoid corrupt To the Phila-  
 ' Doctrines, and advising them not to follow the Abettors of Schisms delphians;  
 ' and Divisions, and to concur in every Thing with their Bishop. Lastly,  
 ' he refuted the Arguments of such as wou'd believe nothing but what  
 ' was written in the Old Testament, declaring that the Gospel was the  
 ' Perfection of what was prefigured in the old Law. His second Epi-  
 stle was wrote to the *Smyrneans*, from whom he had lately departed, To the Smyr-  
 which he sent with the former by *Burrhus* the Deacon, whom they and neans;  
 the *Ephesians* had sent to wait upon him. In this, ' he confuted the  
 ' Error of those who deny'd the Humanity of *Jesus*, and that he assum'd  
 ' a real Body; admonishing the *Smyrneans* to avoid Divisions, as the  
 ' Original of all Evil, to obey their Bishop, to honour the Presbyters  
 ' and Deacons, and to do nothing contrary to the Precepts of their  
 ' Bishop, without whose Allowance, it was not lawful even to baptize,  
 ' or



And to Polycarp.

‘ or to celebrate their *Agapæ* or *Love-Feasts*. His last Epistle was as a private Letter only to *Polycarp*, ‘ in which he gave him many excellent Rules ‘ and Instructions to behave himself as a Bishop and Head of the Church, ‘ to be continually vigilant and charitable, tender and affable, not despising the meanest Persons alive. Lastly, he advis’d him to call a Synod, ‘ and to ordain a Bishop to be sent into *Syria*, where God had given ‘ Peace to the Church. Shortly after, from *Troas* they sail’d to *Neapolis* in *Macedonia*, thence to *Philippi*; where they were entertain’d by the *Christians* of that Church with all imaginable Courtesie, and conducted forwards in their Journey. Hence they pass’d on Foot through *Macedonia* and *Epirus*, till they came to *Epidamnium*, a City of *Dalmatia*; where again taking Ship, they sail’d through the *Adriatick* Sea, and arriv’d at *Rhegium* in *Italy*; whence they directed their Course to *Puteoli*, *Ignatius* desiring, if it might have been granted, thence to have gone by Land, that he might have trac’d the same Way, by which *St. Paul* went to *Rome*. After a short Stay at *Puteoli*, a prosperous Wind soon carry’d them to the Roman Port at the Mouth of the *Tiber*, a few Miles from *Rome*, whither the holy Martyr long’d to arrive, as much desiring to be at the End of his Race, as his wearied Keepers were to be at the End of their Journey.

His Arrival at Rome.

The *Christians* at *Rome* daily expecting his Arrival, were come out to meet him, and accordingly receiv’d him with equal Sentiments of Joy and Sorrow; glad at the Approach of so great and good a Man, but sorry at his design’d Execution. But when some of them did but intimate, *That possibly the People might be taken off from desiring his Death*, he express’d a pious Indignation, entreating them, *To cast no Rubs in his Way, nor give the least Hindrance to him, now he was hastning to his Crown*. Being conducted to *Rome*, he was presented to the Prefect of the City; and while Preparations were making for his Martyrdom, he and the other *Christians* improv’d their Time to the most pious Purposes: He pray’d with them and for them, heartily recommended the State of the Church to the Protection of our blessed Saviour, and earnestly solicited Heaven, *To stop the Persecution that was begun, and bless the Christians with a true Love and Charity towards one another*. That the Punishment might be more pompous and publick, one of their solemn Festivals, the Time of their *Saturnalia*, was pitch’d upon for his Execution; at which Times they usually entertain’d the People with the bloody Conflicts of the *Gladiators*, and the encountring of Wild Beasts. Accordingly on the 20th Day of *December*, he was brought out into the Amphitheatre, and agreeably to his own Desire, that he might have no Grave but the Bellies of Wild Beasts, the Lions were let loose upon him, whose roaring Allarm he entertain’d with no other Concern, than with saying, *That now as God’s own Corn he shou’d be ground between the Teeth of these Beasts, and become pure Bread for his heavenly Master*. Thus dy’d the great *Ignatius*, at a great Age, after he had been sole Bishop of *Antioch* about 37 Years; being succeeded by *Heron*, an eminent Person, who afterwards imitated him in laying down his Life for his Flock. The remaining Bones of *St. Ignatius* were taken up by those who were Companions in his Journey, who transported them to *Antioch*, where they were joyfully receiv’d and honourably entomb’d in the Coemetry without the Gate that leads to *Daphne*. These have left us a particular Account of this holy Man’s Martyrdom, and farther assure us, that the following Night, after they had pray’d to Heaven for Comfort and Assurance, falling into a Slumber, some of them saw this Martyr standing by them and embracing them; others beheld him, as it were sweating,

His Martyrdom.

Heron succeeds him in Antioch.

Ignatius appears to his Friends.



Sweating, and just coming from his great Labour, and standing by God with much Assurance and unspeakable Glory. At to St. *Ignatius's* Epistles, besides the seven we have mention'd, eight others have been attributed to him, which all learned Men look upon as spurious; but for the Genuineness of the former, we must refer all doubtful Persons to Bishop *Pearson*, *Cotelerius*, *Du Pin*, *Ruinart*, and Dr. *Wake*, who have solidly answer'd all the Objections of *Salmasius*, *Blondel*, and *Daille*.

*Euseb.*

This Year was not only memorable for the Martyrdom of St. *Ignatius*, but also for that of another great Man, *Simeon* Bishop of *Jerusalem*, commonly call'd *The Brother of our Lord*; occasion'd principally by the Jealousies of the *Roman* Emperors against the Line of *David*, and the Blood Royal of the House of *Israel*, which both *Vespasian* and *Domitian* had endeavour'd to extirpate. This was a sufficient Pretence to take off this aged Bishop; for some of the Sects of the *Jews*, not able to bear his powerful Zeal in the Cause of his Religion, and finding no other Crime, accus'd him to *Atticus*, at that Time Consular Legat of *Syria*, for being of the Posterity of the Kings of *Judah*, and withal a *Christian*. Whereupon he was apprehended and brought before the Proconsul, who commanded him for several Days together to be rack'd with the most exquisite Torments; all which he sustain'd with such a compos'd Mind and invincible Patience, that the Proconsul and all present were amaz'd to see a Person, so extremely aged endure such Tortures. At length he was commanded to suffer the same Punishment with his Cousin German according to the Flesh, our blessed Lord; being crucify'd in the 120th Year of his Age, having been Bishop of *Jerusalem* about 45 Years, from the Death of his Brother St. *James*: A longer Proportion of Time than twelve of his immediate Successors cou'd make up; God probably lengthning the Life of this Apostolical Man, that as a skilful Pilot he might steer the Affairs of the Church in those dismal stormy Days. The *Latines* keep his Feast on the 18th Day of *February*, and the *Greeks* on the 27th of *April*: And *Eusebius* intimates not only that he kept the Church of *Jerusalem* from Heresies, but also that his Death concluded the Apostolical Age; or at least of such as were so happy as to be taught by the immediate Mouth of *Jesus Christ*.

*Simeon Bishop of Jerusalem tormented, and martyr'd.*

III. About the Time of the Death of St. *Ignatius*, the holy *Polycarp* made a Collection of his seven Epistles, and before he had heard the Manner and Particulars of his Martyrdom, at the Request of the *Philippians*, he sent them to that Church, prefixing an excellent Epistle of his own, and highly valu'd by all the Ancients. In this Epistle he 'first' congratulated the *Philippians* for receiving the imprison'd Saints as they 'ought, as *Ignatius*, *Zosimus* and *Rufus*, whose Chains were the Crowns of God's Elect. Then he extoll'd their Piety, exhorting them to preserve and encrease it more and more, about which he gave many excellent Instructions; and farther taught them the Reality of our Saviour's Incarnation and Death, condemning those who disbeliev'd the Resurrection and future Judgment as the First-born of *Satan*. But to shew his Modesty and Humility, he told them, That he took not the Liberty to write to them concerning Righteousness, but by their own Incitement; for he cou'd not pretend to come up to the Wisdom of the blessed St. *Paul*, who had already been with them, and taught them; confessing that he wanted a perfect Knowledge of several Things in the Holy Scriptures. He shew'd much Concern for the Fall of *Valens*, one of their Presbyters, and also his Wife, being occasion'd by

*St. Polycarp's Epistle to the Philippians*

P p

Avarice;



‘ Avarice; exhorting them nevertheless to pardon them, and to endeavour  
 ‘ to re-unite those stray’d Members to the Body of the Church. At the  
 ‘ End of the Epistle he desir’d to know a certain Account of *Ignatius*  
 ‘ and his Companions; which shews the exact Time of writing this Epistle, which he sent by a *Christian* call’d *Crescens*. This Epistle seems to have a great Resemblance both in Stile and Substance with *St. Clement’s* Epistle to the *Corinthians*, often suggesting the same Rules, and using the same Words and Phrases; so that it is not to be doubted but at the writing of it he had that excellent Epistle in his Eye. In sum, it is a pious and truly *Christian* Epistle, furnish’d with short and admirable Precepts and Rules of Life, and penn’d with the Modesty and Simplicity of the Apostolick Times, and was esteem’d by the Ancients next to the Writings of the holy Canon; and *St. Jerom* tells us, that even in his Time, this Epistle, as well as *St. Clement’s*, was read in the publick Assemblies of the *Asian* Church. It was written in the Beginning of the Year 108, in which Year *St. Clement’s* Successor *Evaristus*, Bishop of *Rome*, dy’d, and as some say, was martyr’d, after he had held this Dignity about eight Years; being succeeded by *Alexander I.* a *Roman* by Birth, and the fifth Bishop of *Rome* after *St. Peter* and *St. Paul*, who continu’d in the Chair about ten Years. In the same Year dy’d *Cerdo* Bishop of *Alexandria*, after eleven Years Continuance in that Office, and was succeeded by *Primus*, or *Aprimus*, the fourth Bishop of this City after *St. Mark*, who continu’d about ten Years.

Alexander I.  
the fifth Bishop  
of Rome.

Primus the  
fifth Bishop of  
Alexandria.

In the mean Time, the Emperor *Trajan* with wonderful Honour and Success pursu’d the Course of his Victories and Conquests in the East. Having the last Year subdu’d all the Kingdom of *Armenia*, and reduc’d the whole Country into a Province of the Empire; he this Year march’d forwards with his powerful Troops, and first conquering the Dominions of the King of *Parthia*, he then enter’d that opulent Country of *Mesopotamia*, where he took the City of *Nisibis*, and other Places, and reduc’d that Kingdom as he had *Armenia* and *Parthia*, to be a Province of the Empire. In all which the King of *Parthia* was constrain’d to submit, after many Skirmishes, Encounters, Attacks, Sieges, and a thousand noble Acts perform’d by this Emperor; wherein he not only shew’d himself a Person of amazing Courage and Industry, but likewise of no less Conduct and Discipline. The Fame of his mighty Victories daily fill’d the Ears of the World, as well as of the Senate and People of *Rome*, who order’d great Sacrifices and Thanksgivings to their Gods, and conferr’d new Honours and Titles upon their Emperor, particularly the Surnames of *Armenicus* and *Parthicus*, before he return’d to the City. But the Time of his Return is not very certain.

Trajan conquers  
Armenia,  
Parthia, and  
Mesopotamia.

A. D. 109. For four succeeding Years we find nothing concerning the Actions of *Trajan*, and not much relating to the Affairs of the Church. But in the first of these we are told of the Martyrdom of *Barsimus* Bishop of *Edeffa* in *Mesopotamia*; and of that of *Onesimus* Bishop of *Ephesus*, who was ston’d to Death at *Rome*; as also of the Destruction of three Cities in *Galatia*, which were swallow’d up by an Earthquake. This last Calamity was not long after succeeded by another in *Rome*, the burning of the *Pantheon* by Lightning; accounted a great Misfortune by the Citizens. About which Time *Saturninus* or *Saturnillus* of *Antioch* began to broach his Heresies in several Parts of *Syria*, and to propagate the Errors and Impieties of *Simon Magus* and his Master *Menander*, adding some others of his own. He affirm’d that the World and Men were made by Angels, some of whom were naturally good, and others naturally evil;

A. D. 110.  
Trajan.

Saturninus.

Epiph.  
Tertul.



That the God of the *Jews* was one of the bad Angels, to destroy whom *Christ* assum'd a fantastical or fallacious Body. He deny'd the Resurrection of the Body, and said that Marriage was instituted by ill Angels; and by his Austerity of Life, and Abstinence from eating of Animals, he impos'd upon great Numbers. About a Year or two after him, another A.D. 111. Disciple of *Menander's*, call'd *Basilides*, broach'd his Heresies in *Alexan-* A.D. 112. *dria*, and in a short Time infected the greatest Part of *Ægypt*, becoming *Traj.* 15. himself one of the Heads of the *Gnostick* Crew, which so far prevail'd, that this Century is by many call'd *Seculum Gnosticum*. This Person enlarg'd upon the Inventions of former Hereticks, and vented the most monstrous and fabulous Fictions: He imagined a ridiculous Series of Gods proceeding from one another, and from them Angels, who created each a Heaven; making the Number of those Heavens to amount to 365, to answer the Number of the Days of the Year; adding, that the Angels of the last Heaven created the Earth and the Men that inhabit it, and that their Prince was the God of the *Jews*, who design'd to make all the other People subject to him. But the Father, who he said was never born, and had no Name, sent his Son to hinder this Injustice; which Son appear'd in the Shape of a Man, but was none, and the *Jews* put *Simon the Cyrenian* to Death instead of him. For this Reason he held that Men ought not to believe in *Jesus Christ* crucify'd, but in him that appear'd to be nail'd to the Cross, tho' he was not so in Reality. He deny'd the Resurrection of the Body, permitted all carnal Lusts, and made use of Images of Wax, and of all the Impieties of Magick; yet seem'd so severe as to Morals, that he maintain'd that God wou'd pardon no Sins but those of Ignorance; but at the same Time he allow'd of no Punishment but a Transmigration of Souls, according to *Pythagoras*, whom he follow'd in several Particulars. He wrote 24 Books upon the Gospel, but what Gospel we know not; and *Epiphanius* and *St. Jerom* assure us, that the Heresie of the *Basilidians* was not extinguish'd in their Times. *And Basilides broach their Heresies.*

In the 16th Year of the Emperor *Trajan's* Reign, he dedicated a magnificent Place in *Rome* for the erecting a stately Column in Honour of all his Acts; and being excited by a new Prospect of Glories, in the following A.D. 113. Year he undertook a second Expedition into the East, against the *Par-* A.D. 114. *thians* and other Nations. About the Beginning of which Wars there *Traj.* 17. arose a false Prophet and Impostor in *Palestine* call'd *Elxai* or *Elxæus*, who joining himself with the *Ebionites* and *Nazarenes*, became the Author of a new Sect, holding strange and uncertain Opinions concerning *Christ*. These were also call'd *Ossenians* and *Sampsæans*, and were so wild and unsettled in their Notions, that they cou'd not properly be call'd either *Jews* or *Christians*, tho' in several Particulars they agreed with both. They follow'd the *Jews* in their Sabbath, Circumcision, and the inferior Ceremonies of the Law, but detested their Sacrifices, and their eating the Flesh of Animals; As to *Christianity* they affirm'd the Holy Ghost to be a Woman, and that *Jesus Christ* had a human, but invisible Body 66 Miles in Height; with other such Follies and Extravagancies. They rejected some Things of every Part of the Scripture, but us'd several Texts both out of the Old Testament and the New; but allow'd of none of *St. Paul's* Writings. They affirm'd it was an indifferent Thing to deny the Faith, holding that upon Necessity a wise Man shou'd abjure *Christianity* with his Mouth, but not with his Heart at the same Time. They also carry'd about with them a Book, which they say fell down from Heaven; declaring that every Person who heard it, and believ'd it, shou'd obtain Remission of Sins; a Remission different from

*Epiph.*  
*Euseb.*

*Elxai the Impo-*  
*stor, and his*  
*Followers.*



from that which *Jesus Christ* bestow'd. This Sect spread it self principally in *Palestine*, about *Jordan* and the *Dead Sea*, and there were some Remainers of it till the End of the fourth Century.

A. D. 115. In the mean Time, the Emperor *Trajan* proceeded in the famous Expe- *Dion.*  
 Traj. 18. peditions he had begun in the East; and with great Difficulty and Bra-

Trajan conquers  
 Chaldæa and  
 Assyria.

A dreadful  
 Earthquake.

very having pass'd the great River *Euphrates*, courageously advanc'd forwards, subduing Cities and Castles in all Parts, and among the rest the great City *Arbela* in *Assyria*, where *Alexander* overthrew King *Darius*. And continuing his successful Progress, he conquer'd other Countries where the *Roman* Standards had never before been display'd; from whence without any great Opposition, he advanc'd up to the Walls of the renowned City *Babylon*; and taking it by Force, he also subdu'd all its Territories, by which Means he became intire Master of those rich and noble Countries *Chaldæa* and *Assyria*. Here he design'd to make a Cut from the River *Euphrates* to the *Tigris*, for the Conveniency of his Vessels and his Marches; but finding the former River so much higher than the other, as to render one unnavigable, he mounted his Vessels upon Land-Carriages, and brought them to the *Tigris*; from whence he advanc'd to the great City *Ctesiphon*, which he took, and open'd himself a Passage into *Persia*, where he still made new Conquests, and gain'd new Dominions, to the Wonder and Terror of all Nations. After this great Success, he desir'd to repose himself for some few Days, and to pass the Winter in *Syria*, where disposing his Army, he lodg'd himself in his chief City *Antioch*; to which Place repair'd a numerous and splendid Concourse of Kings, Potentates and Ambassadors to attend this mighty Emperor. Continuing there in all Pleasures, and surrounded by a glorious Train of Monarchs and crown'd Heads, his Ambition was abated by an Accident astonishing to the utmost Degree; a prodigious Earthquake, and the most dreadful that ever hap-  
 ned in any Age of the World. It was in a manner general; but *Syria* and *Antioch* felt the greatest Share of its Fury, it beginning with an amazing Storm and Whirlwind, which overthrew infinite Numbers of Trees and Houses, and brought down the Birds to the Earth, being succeeded by such dreadful Lightnings and Tremblings, that it seem'd as tho' the World was all in Flames, and the Earth open'd to devour all human Kind. Many Cities in the East were ruin'd, many Hills and Mountains sunk and became level, many Rivers were dry'd up, and many Waters and Fountains sprung up in new Places. In the City of *Antioch* almost all the Palaces and Buildings were intirely demolish'd, and many thousands of People slain, particularly *Pedo* the present Consul; and the Emperor himself was in great Danger of his Life, escaping by a sudden leaping out of a Window into the Fields, where he was constrain'd to remain for many Days in Tents. Some write that he was held in the Air by an unknown Hand for some Space; and it is believ'd by many, that these Calamities were Instances of the divine Displeasure for the Severities us'd against the *Christians*; and that these caus'd some Remorse in *Trajan's* Mind, and dispos'd him to a better Opinion of that Religion in the rest of his Reign. Besides these, we are told that *Tiberianus*, Governor of *Palestine*, sent the Emperor an Account, *That he was wearied out in executing the Laws against the Galilæans, who crowd'd to Execution in such Multitudes, that he was at a Loss how to proceed*: Upon which *Trajan* gave Command, *That no particular Inquisition shou'd be made after the Christians, tho' if any offer'd themselves they shou'd suffer*. But this Account, for Want of sufficient Antiquity and Authority is doubted by several.

The



Dion.  
Euseb.  
Orosius.

The *Roman* Empire did not only suffer by the Punishments sent immediately from Heaven, but also by those from Men about the same Time: For the *Jews*, who had been dispers'd into all Parts of the World, fell into a dreadful Rebellion in several Provinces of the Empire; taking occasion first from *Trajan's* distant Expeditions in the East, and afterwards from the terrible Earthquakes, which, as they believ'd, portended the Ruin and Downfal of the *Roman* Power. Having enter'd into a dark Conspiracy, they exerted their utmost Malice, and made incredible Slaughters, and barbarous Massacres upon *Romans* and *Greeks* of all Ranks and Degrees, without either Distinction or Mercy. This Rebellion began first in *Cyrene*, a *Roman* Province in *Africa*, and shortly after in *Ægypt*, and next in the Island of *Cyprus*; which Places, especially the first and last, they in a manner dispeopled, so great and boundless was their obstinate Fury. Their Cruelties and Barbarities were so outrageous, that they proceeded to devour Mens Flesh, besmear'd themselves with their Blood, wore their Skins, saw'd them asunder, cast them to wild Beasts, made them kill each other, and put them to all Kinds of Torments. Besides the Massacres they made in several Parts of *Ægypt*, in the Province of *Cyrene* they destroy'd to the Number of 220000 Persons, and no less than 240000 in *Cyprus*; the former under their Commander *Lucius* or *Andrew*, and the latter under *Artemion*. The Emperor *Trajan*, still in his Eastern Expedition, finding the pernicious Effects of these Barbarities, in a great Rage resolv'd to pursue those impious Wretches throughout his Dominions, not as Enemies or Rebels, but as Creatures noxious and destructive to Human Society, with a Revenge answerable to the Vastness of their Crimes; which he speedily effected, under the Conduct of several Commanders both by Sea and Land, among whom *Marcus Turbo* was chief. These, after many cruel and bloody Hostilities, severely chastis'd that Obstinate and Rebellious Nation, whom God had now forsaken, leaving them to be treated as the Venom and Pests of Mankind, and to be destroy'd like Beasts in infinite Numbers, by all Kinds of Deaths; which prov'd the most terrible Execution and Punishment, that ever hapned to any Nation in the World. The furious Behaviour of the *Jews* in *Cyrene* and *Cyprus*, caus'd the Emperor to suspect their Brethren in *Mesopotamia*; and upon that order'd *L. Quintius* to banish all out of that Country; which was soon effected, with the additional Deaths of great Numbers by Acts of Hostility. And because the Cruelties of the *Jews* were most notorious in *Cyprus*, partly for the Security of the *Cypriots*, and partly to brand the *Jews* with perpetual Infamy, it was publicly enacted, *That no Jew, tho' driven by Tempests, shou'd presume to set foot in Cyprus, upon Pain of immediate Execution, as already condemn'd by his very Appearance on that Soil, which had been tainted with the deadly Venom of his Country-men.*

A.D. 116.

Traj. 19.

The Jews Re-  
bellion and  
Barbarities.

The are de-  
feated and  
chastised.

Dion

In the midst of these Calamities, *Trajan* still pursued his Victories, and passing down the River *Tigris* into the *Persian* Gulf, enter'd the vast Oriental Ocean, emulating the Actions of *Alexander*, and pretending to make a Conquest of the *Indies*. And when he was far distant from those Parts, he boasted of greater Conquests than *Alexander*, and sent the Names of several subdued Nations to the Senate, hitherto unknown to the *Romans*; for which he obtain'd a Triumphal-Arch, and many new additional Honours. But God thought fit before his Death a little to eclipse his Glories, and to mortifie his Ambition; for now many of his Conquests were chang'd and revolted, and the Garisons he had left behind, either turn'd out, or cut in pieces. However, by his great Vigour and Industry he recover'd most of them, and set a King over the *Parthians*. But in the following Year, and 20th of his Reign, going to

Trajan de-  
clines.

besiege



*His Death.*

besiege a Town call'd *Atra*, near *Arabia*, he met with a great Disappointment. Here he disguis'd himself, and headed a Body of Horse up to the Walls; but was repell'd with great Loss, and Danger of his Person: And, as if God himself fought against him, it thunder'd and lightned, Rainbows appear'd in the Clouds, Storms of Hail and Wind fell upon the *Romans* when they made their Attacks, and the Flies render'd their Provisions nauseous. So that this great Emperor was constrain'd to retire with Dishonour, and abandon the Siege. Not long after he fell into a Distemper, which he believ'd to be occasion'd by Poyson; and being invited Home by the Senate, who had prepar'd a solemn Triumph for him, he took his Journey towards *Italy*, leaving his Cousin *Adrian* Commander of his Army in *Syria*. But coming into the Province of *Cilicia* in the Lesser *Asia*, he found himself weak and declining; and his Distemper increasing, he order'd himself to be carry'd to the City of *Seleucia*, where within a few Days after he dy'd: A Prince of most shining Virtues, and had he not been stain'd with his Severities against the *Christians*, might have been esteem'd the most matchless Monarch in all the *Pagan* World; which afterwards occasion'd the Fable of his Soul being releas'd out of Hell by the Prayers of Pope *Gregory the Great*. He dy'd in the Year 117, on the 8th day of *August*, under the Consulships of *Niger* and *Apronianus*, being in the 63d Year of his Age, and having reign'd 19 Years, 6 Months, and 15 Days.

A.D. 117. **IV.** The Emperor *Trajan* leaving no Issue behind him, his Death **ADRIAN** was conceal'd for a Time, till *Ælius Hadrianus* his Nephew had sound'd the Inclinations of his Army, and *Trajan's* Widow *Plotina* the Nobility of *Rome*; and upon the Discovery she produc'd a forg'd Instrument, importing, *That Trajan had adopted Adrian for his Son and Successor*. This Artifice so well succeeded, that the Design took effect, and the Army immediately swore Obedience to *Adrian*; and in Consideration of his Abilities and Relation to *Trajan*, he was not long after acknowledg'd by the Senate and People of *Rome*. This Emperor, as well as the last, was a *Spaniard* by Birth, and now about 40 Years of Age; being a Person of admirable Parts and Qualifications, and scarce any Prince in the World was ever more remarkable for the Excellency and Variety of his Endowments. He was capable of comprehending whatsoever he desired, and was highly skilful in all Exercises both of Body and Mind; wanting no Strength nor Abilities either for Arms or Learning, in which he industriously endeavour'd to excel all Men. He compos'd excellently in Prose and Verse, pleaded Causes, and became perfect in Oratory; was a singular Mathematician, and no less skilful in Physick, knowing the Virtues and Properties of all Plants and Minerals. In Drawings and Paintings he was equal to the greatest Masters, and arriv'd at the utmost Perfection in Musick; being a munificent Encourager of all sorts of Learned Men and Artists. Besides all he had a Memory beyond Belief, and cou'd exactly retain all Places, Businesses, and Soldiers, calling them all by their Names, tho' long absent; and moreover was of such Capacity, that he cou'd Write, Indite, and Conferr of Business all at one Instant. In fine, he suffer'd nothing to escape his Knowledge and Curiosity; and he is said to have been as much Master of all Arts and Sciences, as almost any single Man cou'd be of one. His extream Curiosity also led him into all Kinds of Divinations, Magick and Superstition; and as *St. Jerom* observes, he was admitted into almost all the Religious Mysteries of *Greece*. His Behaviour was extraordinary, freely conversing with Men of Reputation, tho' of mean Rank, visiting them in their Sickness twice or thrice in a Day,

*The fifteenth Roman Emperor.**His Excellencies.*



Day, and treating them with all the Kindness and Familiarity of Companions; and he despis'd such as wou'd envy him a Pleasure so sensible to him, upon the Pretence of maintaining the Port and Grandeur of an Emperor. His Clemency appear'd in his ready pardoning all past Injuries, so that having once met a Person who had offended him, he said, *You have escap'd, since I am made Emperor*; and afterwards, when a Servant ran madly upon him with his Sword, he took no farther Notice of the Action, than to order him a Physician to cure his Phrensy. Yet notwithstanding all his uncommon Virtues and Qualifications, he was not free from great Vices and Imperfections; and he is observ'd to have had a strange and unusual Mixture of both, so as to seem to reconcile most Vices with their contrary Virtues. For in the midst of all his Excellencies, he was noted to be proud and vain-glorious, envious and detracting, cruel and revengeful; and notwithstanding all his Favours, he bore a secret Hatred to Men of more than ordinary Ingenuity and Learning. He was inquisitive and prying into the Secrets even of the meanest Families, and was so ready to hearken to Whisperers and Sycophants, that the Estates and Lives of his greatest Friends became often endanger'd. However, he had a peculiar Faculty of commanding and governing his Affections, and by a mighty Artifice and Address cover'd over his insolent, envious, fullen and wanton Disposition. And Failings.

Not long after the Death of *Trajan*, when the *Roman* Empire was in its utmost Extent above 4000 Miles in length, *Adrian* in a great Measure abandon'd *Parthia* and the other Eastern Provinces which *Trajan* had conquer'd; judging *Media*, *Mesopotamia*, *Parthia*, and the rest of those distant Countries, to be of greater Inconvenience to the Empire, than Advantage; and for the better Security of other Places, he made *Euphrates* the boundary and Barrier in those Parts, and plac'd his Legions about the Banks of that River. Having thus settled the Affairs of the East, and suppress'd some Disturbances lately rais'd by the *Jews*, he took his Journey by Land towards *Italy*, and sent the Ashes of *Trajan* by Sea. Upon his nigh Approach to *Rome*, he was inform'd, That a Magnificent Triumph was prepared for him, in the same manner as was provided for his Uncle *Trajan*, as being Companion in the same Wars and Conquests. But he wholly refus'd that Honour, judging himself not worthy of it; and order'd that the same Triumph and Entertainment shou'd be given to the Image of *Trajan*; all which was perform'd with wonderful Pomp and Solemnity: And it is observ'd, That he was the only Man that ever triumph'd after he was dead. His Ashes were plac'd in a golden Urn, upon the Top of a noble Pillar 140 Foot high, of curious Workmanship, representing the Particulars of all his great Exploits, which remains to this Day; and besides their deifying him after the *Roman* Custom, in Honour of him, they instituted new Games call'd *Parthica*, which continu'd in *Rome* for many Ages. Shortly after *Adrian's* Entrance into *Rome*, he took an Oath never to punish a Senator, but by the very Sentence of the Senate; and that he might omit nothing that was kind and generous, he forgave an infinite Number of Debts due to the Exchequer from private Persons in the City and Country, burning the Bonds and Registers of them in the publick *Forum*. He much recommended himself by several Acts of Generosity and Moderation; particularly, he increas'd the Allowance which by *Trajan* had been given to the Maintenance of great Numbers of poor Children, relieving likewise many decay'd Noble-men and Senators, whose Misfortunes proceeded from no visible Fault of theirs. A. D. 118.  
Hadri. 1/2  
Trajan's Triumph after his Death.  
Adrian's Generosity.

In the same Year, and second of *Adrian's* Reign, *Alexander* Bishop of *Rome*, dy'd, and as some say, was Martyr'd, after he had held this Dignity



Dignity about ten Years; being succeeded by *Sixtus* I, or *Xistus*, a Roman by Birth, and the sixth Bishop of *Rome* after *St. Peter* and *St. Paul*. About the same Time dy'd *Primus* Bishop of *Alexandria*, after ten Years continuance in that Office, and was succeeded by *Justus*, a Person of celebrated Piety, the fifth Bishop of this City after *St. Mark*, who continu'd about 11 Years. The two Churches of *Rome* and *Alexandria* flourish'd in the midst of the greatest Opposition; but that of *Athens*, having lost its Bishop *Publius* under *Trajan's* Persecution, fell into a low Condition, and the People for want of a Head and Governor, grew cold and languid, wanting but little of a total Apostasie from the *Christian* Faith. Till about this Time that excellent Man *Quadratus*, a learned Auditor and Disciple of the Apostles, being constituted Bishop of the Place, set himself with a mighty Zeal to retrieve the ancient Spirit of Religion, and by a happy Management re-establish'd Order and Discipline, and kindled and blew up their Faith into a holy Flame. Nor did he content himself with a bare Reformation of what was amiss, but with infinite Diligence Preach'd the Faith, and by daily Converts enlarg'd the Bounds of the Church; so that he obtain'd the particular Title of an *Evangelist*. This *Quadratus* was a Man of extraordinary Parts and Abilities, and being cotemporary with *Philip's* Virgin-Daughters, was endu'd with the same Prophetick Gifts, as *Eusebius* testifies; who also ranks him with the Chief of the Apostles Successors, and shews him to have been the first *Apologist* of the *Christian* Religion. *Kalixtus*, and some others after him, have that thought that *Quadratus* the Apologist and the Bishop of *Athens*, were two distinct Persons, living in different Times; but their Arguments have been answer'd by *Dr. Cave*, in his Life of this holy Man.

A. D. 119. of the Northern Nations, as the *Alanes*, *Sarmatians* and *Dacians*, began to make Devastations in the Roman Empire. Against these barbarous People the Emperor himself march'd with a very powerful Army; but upon his near Approach, the Name of *Adrian*, the Lieutenant of *Trajan*, brought them to a Submission; and the better to prevent their future Incurfions, he broke down the famous Bridge that *Trajan* had built over the *Danube*. In this Expedition, a Conspiracy was discover'd against his Person, which occasion'd the Execution of four Consular Men; which Execution was disown'd by the Emperor, as done without his Consent and Approbation. Wherefore leaving *Turbo* Governor of *Pannonia* and *Dacia*, he return'd speedily to *Rome*, to purge himself from the Infamy and Envy of the Fact, making a large Distribution of Money among the People, conferring great Favours upon many, and exhibiting magnificent Games and Spectacles in the City. Staying at *Rome* a short Time, he took a Resolution to visit the whole Empire in Person, and see if all Things were well regulated and establish'd; and taking with him a splendid Retinue and a considerable Force, he first enter'd *Gaul*, where he made a Lustration of the Inhabitants, view'd the Cities and Forts, giving Marks of his Favour, as in all other Places of the Empire. In his Travels he usually said, *That an Emperor ought to imitate the Sun, who carry'd his Light through all the Regions of the Earth*; and he generally travel'd on foot, always with his Head bare, making no Difference between the frozen *Alps*, and the scorching Sands of *Ægypt*. From *Gaul* he pass'd into *Germany*, where he strictly kept the Soldiers to Discipline and Hardships, and carefully banish'd all Luxury and Delicacies from the Camp; particularly, he put down the Use of Arbors, shady Walks and Groves among the Soldiers, and cut off many superfluous Expences of his Officers; and to excite them by his own Example, he exercis'd himself in all Hardships, fed

*Sixtus I. the sixth Bishop of Rome.*

*Justus the sixth Bishop of Alexandria.*

*Quadratus made Bishop of Athens.*

*Adrian's Dacian Expedition.*

*A. D. 120. Hadrian's 3/4 He visits the Empire. Enters Gaul,*

*Germany,*

*Dion. Spart.*

upon



upon their meanest and coarsest Provisions, and often walk'd on foot twenty Miles together. After some Stay in *Germany* he enter'd *Belgium*, A. D. 121. and from thence pass'd over into *Britain*, where he reform'd many Abuses; Hadri.  $\frac{4}{5}$  and for the better Establishment of future Peace and Security, he caus'd a <sup>Belgium, Britain,</sup> mighty Wall to be made of Wood and Earth, extending from the River *Eden* in *Cumberland*, to the *Tine* in *Northumberland*, 80 Miles in length, which might prevent the Incurfions of the wilder *Britains*. This stupendious Work was begun in the fourth Year of this Emperor's Reign: And having taken all necessary Care in this Island, he return'd into *Gaul*, where he erected some famous Buildings, and conferr'd many Favours in that Country. Having thus visited all *Gaul* and the Borders, he directed his Journey for *Spain*, where being a Native, he was magnificently receiv'd; <sup>And Spain,</sup> and after he had view'd many Places, he took up his Winter-Quarters in *Tarragon*, where he call'd an Assembly of all the Princes in *Spain*, and ordain'd many things for the Good and Safety of the Country. In this Year the *Ægyptians*, after a long Concealment, finding one of their Sacred Bulls which they ador'd under the Title of *Apis*; the sight of him caus'd the People of *Alexandria* to fall into a great Tumult and Sedition.

*Adrian* having thus travell'd over all *Spain*, and the Eastern Parts of A. D. 122. the Empire, return'd toward *Rome*, in *April*, designing after some convenient Stay, to survey the rest of the *Roman* Dominions; and at this Time Hadri.  $\frac{5}{6}$  he appointed the exact Limits and Bounds of the Empire, from the barbarous Nations in the North. Where there wanted Rivers and other natural Marks and Divisions, he made use of large Stones, Pillars, Trees, and other Things; and to the High *Germans*, who at that Time were free, he appointed a King, which gain'd him much Respect from those People who were ready to revolt. Continuing in *Rome* for a considerable Space, towards the seventh Year of his Reign, he receiv'd Intelligence that the *Parthians* began to make War upon the Empire; which caus'd him to hasten his Journey into the East: And making all necessary Preparations, he resolv'd to prosecute the War in Person; which so alarm'd the Enemy, that they immediately su'd for a Peace, and obtain'd it. This gave *Adrian* an Opportunity of pursuing his Travels without Molestation; and beginning his Journey, he shortly arriv'd in the Lesser *Asia*, survey'd all its Provinces with *Syria*, erected many Temples and other publick Buildings, and then return'd into *Greece* to the famous City of *Athens*. In this Place he made a long Stay, follow'd the Studies and Religious Rites of *Greece*, A. D. 124. took upon him the Place and Honour of *Archon* of *Athens*, celebrated all Hadri.  $\frac{7}{8}$  their solemn Sports, and gave many particular Laws and Privileges to the City; but especially he was initiated into their *Eleusinian* Mysteries, which were accounted the most sacred and venerable of the whole *Gentile* World, and by way of Eminence, were particularly styl'd, *The Mysteries*. These were solemn and religious Rites perform'd to *Ceres* and *Proserpine*, in Memory of great Benefits receiv'd, whereof the Candidates were styl'd *μύσται* and to the full Participation of which, many times they were not admitted till after a five Years preparatory Trial, which had many several Steps, and each of them its peculiar Rites; and after all, they were oblig'd under a solemn Oath, never to discover these mysterious Rites.

Euseb.

V. The *Christians*, tho' they often met with local and occasional A. D. 125. Oppressions, were much eas'd since the Mitigation of the Persecution Hadri.  $\frac{10}{9}$  under *Trajan*, but now there arose a most grievous and heavy Persecution of the Church, as St. *Jerom* calls it; which was occasion'd partly by the Emperor's busy and superstitious Zeal for the *Pagan* Rites, and partly by <sup>The Christians severely persecuted,</sup> the



the infamous Lives of the *Gnosticks* and other Hereticks, who bearing the Name of *Christians*, brought a Scandal and an Odium upon their Profession. This by Reason of its Sharpness and Continuance, has been call'd by several, *The fourth General Persecution*; but it is not generally so accounted by the Ancients; for *Tertullian* says, That *Adrian* publish'd no Laws or Edicts against the *Christians*, but the late Laws being unrepeal'd, there wanted not such as wou'd put them in Execution. So that it may not improperly be call'd a Revival, or perhaps a Continuance of the *Third General Persecution*, which was not intirely ceas'd in *Trajan's* Reign. The Severity of this Persecution appears from the great Number of Martyrs, mention'd in the old Martyrologies. We are told that *Arrius Antoninus* (whom some suppose the same with *Adrian's* Successor) being then Proconsul of *Asia*, and a severe Persecutor, all the *Christians* of the City where he resided, as one Man beset his Tribunal, openly confessing their Religion. Being amaz'd at the Multitude, he caus'd some few of them to be put to Death, telling the rest, *That if they desir'd to end their Lives, they had Precipices and Halters enough, and need not throng thither for Execution.* As to the Martyrs, we have the Names and Accounts of many that suffer'd in *Rome* and *Italy*, tho' not from very ancient Authors; particularly *Eustachius* and his Wife *Theopistes* with their two Sons, who are said by the Emperor's Command to have been thrown to the Lions, and when the Mercy of the Beasts had spared them, they were burnt to Death in the Belly of a Brazen Bull. *Symphorissa*, the Wife of *Getulus* the Martyr, with her seven Children is said to have suffer'd about the same Time, who first was hang'd up by the Hair of the Head and cruelly scourg'd, and then with a ponderous Stone thrown into the *Tyber*; after which her seven Children were put to as many several Deaths. We read also of *Faustinus* and *Jobita*, Citizens of *Bressia*, who suffer'd Martyrdom with cruel Torments; at the Sight of which, one *Calocerius*, seeing their wonderful Patience, cry'd out, *Great is the God of the Christians!* and thereupon was apprehended, and became Partaker of the same Honour with them. Besides these, we have the Names of *Antiochus* in *Sardinia*, *Sabina* in *Umbria*, and several others, who obtain'd an immortal Crown.

A.D. 126. The Persecution growing very hot and violent, the *Christians* found it necessary to remonstrate and declare their Case to the Emperor; among whom *Quadratus* Bishop of *Athens* was principal, who presented an excellent *Apology* to *Adrian* in Writing, defending the *Christian* Religion from the Exceptions and Calumnies of its Enemies, and vindicating it from those Pretences upon which evil Men sought its Ruin; particularly urging our Saviour's Miracles in these Words: 'The Works of our Saviour were always conspicuous; for they were true. Those who were cur'd, and such as were rais'd from the Dead, did not only appear after they were cur'd and rais'd, but also were afterwards seen of all; and that not only while our Saviour was conversant upon Earth, but also continu'd alive a long Space after he was gone; insomuch that some of them surviv'd even to our Times. *Eusebius* says that in this *Apology*, he gave large Evidences both of his excellent Parts and Apostolick Doctrine; and *St. Jerom* calls it a Work most profitable, replenish'd with strong Reasonings, great Light, and worthy of a Disciple of the Apostles. About the same Time *Aristides*, a *Christian* Philosopher of the same City, presented another *Apology* to the Emperor, fill'd with Passages of Philosophy, shewing an illustrious Instance of a fine Spirit, and great Eloquence. *Usuard* and *Ado* add, that these two maintain'd the Divinity of our Saviour before *Adrian*, not only in their Writings, but also in a Discourse in his Presence.



Presence. About the same Time *Serenius Graniannus*, now Proconsul of *Asia*, wrote a Letter to the Emperor, representing to him the Injustice of the common Proceedings against the *Christians*; how unreasonable it was that without legal Trial, or Crime prov'd, they shou'd be put to Death, purely to gratifie the tumultuary Clamours of the People. With this Letter, and the two foremention'd Apologies, the Keenness of the Emperor's Fury was taken off, and Orders were taken that greater Moderation shou'd be us'd towards the *Christians*. To which purpose he dispatch'd away to *Minucius Fundanus*, *Granian's* Successor in his Proconsulship this following Rescript. *I receiv'd a Letter, written to me from that eminent Person Serenianus Granianus, your Predecessor. Nor do I think it a Matter fit to be pass'd over without due Enquiry; that the Christians may not be needlessly disquieted, nor Informers have Occasion and Encouragement for fraudulent Accusations. Wherefore if the Subjects of our Provinces can openly appear to their Indictments against the Christians, let them take that Course, and not deal by meer Noise and Clamour; it being much properer, if any Accusation be brought, that you shou'd have the Cognizance of it. If any Man shall prefer an Indictment, and prove that they have transgress'd the Laws, do you give Sentence according to the Quality of the Crime: But if it shall appear, that he brought it only out of Spite and Malice, take care to punish that Person according to the Hainousness of so mischievous a Design.* The same Rescript was sent by the Emperor to several other Governors of Provinces, so that the Persecution in a great Measure ceas'd, after a Year and a half's Continuance; and *Adrian* was so far wrought into a good Opinion of *Christianity*, that *Lampridius* assures us, he design'd to have built a Temple to *Christ*, and to have receiv'd him into the Number of the Gods; and that he commanded Temples to be built in all Cities without Images, which were for a long Space call'd *Adriani*; but was stopp'd in his Proceedings by some, who consulting the Oracle had been told, *That if this succeeded, the Pagan Temples wou'd be deserted, and all Men wou'd become Christians.*

*Granian writes for the Christians.*

*Adrian's Decree in their Favour.*

The Emperor *Adrian* being return'd a fourth Time to *Rome* in Peace A. D. 127. and Prosperity, employ'd himself in the Affairs of the City, and the Conversation of ingenious and learned Men; being in a manner surrounded with Philosophers, Astronomers, Poets, Orators, Grammarians, Musicians; Geometricians, Architects, Painters, and Statuaries; most of whom he surpass'd in their own Skill; declaring, *That he never omitted any Kind of Knowledge that might be useful in Peace or War, either for a private Person or an Emperor.* About this Time liv'd *Agrippa*, surnam'd *Castor*, a learned *Christian*, who wrote a very convincing Book against the Heresie of *Basilides*, as *Eusebius* informs us; in which he confuted the Errors of this Heretick, after he had discover'd them, and detected all his Frauds and Artifices: But we have nothing remaining of this Work. In the eleventh Year of *Adrian*, *Heron* Bishop of *Antioch*, having held that Dignity about 20 Years, imitated his Predecessor *St. Ignatius*, in laying down his Life for his Flock; and was succeeded by *Cornelius*, who was the fourth Bishop of *Antioch* after the Apostles, and continu'd about 14 Years. In the same Year, and twelfth of *Adrian*, dy'd *Sixtus* or *Xistus* Bishop of *Rome*, and as some believe was martyr'd, after he had held this Dignity about ten Years; being succeeded by *Telesphorus*, a *Grecian* by Birth, who continu'd about eleven Years, and was the seventh Bishop of *Rome* after *St. Peter* and *St. Paul*. In the following Year dy'd the celebrated *Justus* Bishop of *Alexandria*, after about eleven Years continuance in that Office; and was succeeded by *Eumenes*, the sixth Bishop of this City, after the Evangelist *St. Mark*, who continu'd Bishop about thirteen Years.

*Agrippa writes against Basilides.*

*Cornelius the fourth Bishop of Antioch.*

*Telesphorus the seventh Bishop of Rome.*

*Eumenes the sixth Bishop of Alexandria.*

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Q q 2

About of Alexandria.

*Euseb.*



- About this Time the Emperor *Adrian* abolish'd an impious and Pagan Custom, too often us'd in some Parts and upon some Occasions; which was the offering Men in their Sacrifices to the *Heathen* Deities. And now having continu'd near three Years in *Rome*, he resolv'd upon a farther survey of the Empire, and cross'd the *Mediterranean* Sea into *Africk*; where he was receiv'd with incredible Satisfaction, not only for the Esteem which the Inhabitants had for him, but because his Arrival was attended with plentiful Showers of Rain, which the Country had wanted for five Years together. After many Regulations and Buildings appointed, he return'd to *Rome* a fifth Time, where he built a new Temple under the Name of *Roma* and *Venus*; and suddenly got ready for a new Journey into the East. He travell'd a second Time into *Greece*, and viewing all Parts, he caus'd those Buildings and Temples to be finish'd, which he formerly order'd to be begun, and enjoin'd others to be built. And thus continuing his Journey, he pass'd over into the Lesser *Asia*, and from thence into *Syria*; where by Letters and Envoys he invited all the Kings, Tetrarchs and Potentates in those Parts, not only Subjects and Allies, but also Neighbours and Strangers, to consult and converse with him in that Country. Among this numerous and splendid Concourse, the King of *Parthia* was one, to whom he freely sent his Daughter, who had been taken Prisoner by *Trajan* in the former Wars; for which generous Act many came to his Court to visit, honour, and acknowledge him; all whom he receiv'd with such uncommon Courtesie and Civility, as rais'd the Envy and Concern of all others who had neglected this Opportunity.
- About the Year 130, there arose certain Hereticks call'd *Carpocratians*, so nam'd from *Carpocrates* of *Alexandria*, a Magician and Platonick Philosopher, whom *Eusebius* accounts the Father of the *Gnosticks*. These however may be call'd a chief Branch of the *Gnosticks*, who held their principal Errors, and like them allow'd of Community of Women, and the most impudent and scandalous Actions imaginable; and by that means brought an Odium upon the *Christians* in general, acting all those Impieties with which the *Pagans* charg'd *Christianity*. As for their Theology, they held among other Things, that *Jesus Christ* was but pure Man, and the Son of *Joseph*; and that his Soul receiv'd more Energy from God, whilst it dwelt with him before its Union with the Body, than other Souls did; and that God was thus liberal to it, to enable it to overcome the Devils, who had created the World. They reject'd the Old Testament, but in the New allow'd of *St. Matthew's* Gospel, yet deny'd the Resurrection of the Dead, and perswaded themselves that there was no such Thing as Evil in Nature, but only in Mens Imaginations. *Carpocrates* left a Son behind him nam'd *Epiphanius*, who tho' he dy'd young, by means of the *Platonick* Philosophy, extremely spread the Fables, and absurd Sentiments of his Father. The Libertinism and impious Practices of this Sect, afterwards produc'd another prodigious Heresie, call'd that of the *Adamites*, of which one *Prodicus* was Head. This Sect made it their Business to imitate *Adam's* Nakedness before his Fall, imagining themselves as innocent since their Redemption by the Death of *Christ*; and therefore met together naked, asserting, that if *Adam* had not sinn'd, there wou'd have been no Marriages. These appear'd about forty Years after the *Carpocratians*. But to return to the Year 130, about this Time, a Collection was made of *Greek* Verses, divided into eight Books, call'd by the Name of the *Sibylline Oracles*, taken as they seem from Prophecies, Histories, and Dogmas out of both Testaments. They are suppos'd to have been collected, if not forg'd, by some *Platonick Christian* of *Alexandria*, and



and were often us'd in Defence of the *Christian* Religion against the *Pagans*.

The Emperor *Adrian*, having finish'd his magnificent Entertainments in A. D. 131: the East, after a Survey of *Syria*, enter'd *Palestine* and *Judæa*, visiting all the principal Cities; after which he set forwards, and did the like in the subdu'd Parts of *Arabia*. In the same Year, the famous Jurisconsult or Lawyer, *Salvius Julianus*, by the Emperor's Order compos'd that Law call'd the *Perpetual Edict*; being a Collection of Rules to be observ'd by all succeeding Prætors and Governors of Provinces, that Justice might be uniform in the Empire; and call'd *Edictum Perpetuum*, because it was to continue in Force for ever. From *Arabia* *Adrian* pass'd into *Ægypt*, where he lost a dear and beautiful Companion call'd *Antinous*; for whom he wept with all the Tenderness and Weakness of a Woman, and shew'd the highest Respect for his Memory. Some report that this Youth devoted himself a Sacrifice for the Emperor; others that he was what his Beauty might probably incite him to be, and the too great Pleasure *Adrian* took in unnatural Love. He was so superstitious in this Matter, that the *Grecians* by his Order made a God of him; whence in an ancient Inscription at *Rome*, he is stil'd, *The Assessor of the Gods in Ægypt*. He also built a City to him in the Place where he dy'd, call'd *Antinoe*, erected a Temple, and appointed Priests and Prophets to attend it, instituted annual Solemnities, and every five Years sacred Games, held not only in *Ægypt*, but in other Parts. Many of the *Pagans* themselves derided the Emperor's Folly and Weakness, and this new Augmentation to Idolatry prov'd the strengthening of *Christianity*. About the same Time *Adrian* commanded the holy City *Jerusalem* to be rebuilt with great Charge; which was perform'd with admirable Expedition, principally by the Assistance of the *Jews*, who began much to raise their short-liv'd Hopes and Expectations. In this the Emperor put a *Roman* Colony, and built a Temple to *Jupiter Capitolinus*, in the Room of the Temple of God, which extremely offended the *Jews*, and afterwards rais'd greater Mischiefs than ever; and he likewise chang'd its former Name, and call'd it *Ælia Capitolina*, which was done in the 16th Year of his Reign, and 62 Years after its Destruction by *Titus*.

The following Year is remarkable for the Death of the Heresiarch *Basilides* in *Alexandria*; but much more for the Conversion of the famous *Justin*, the Philosopher and Martyr to the *Christian* Religion, now about 30 Years of Age. This *Justin* was a Native of the City of *Sychem* or *Neapolis* in *Palestine*, near *Jacob's Well* and *Mount Gerizim*, the Son of *Priscus*; he was a *Grecian* by Birth and Religion, but having in vain sought for the true God among all the Sects of the *Pagan* Philosophers, and chiefly among the *Platonicks*, was converted to the *Christian* Faith in a private Conference between him and a certain ancient Man unknown to him, who advis'd him to adhere to the Prophets. The Study of these, and the other Friends to *Christianity*, together with the continual Examples of the Innocency of the *Christians* Lives, and the Constancy of their Deaths, intirely gain'd his Heart; but he did not lay aside his Habit nor Profession, but added to his great Skill in the *Heathen* Philosophy, a profound Knowledge of the Holy Scriptures, becoming the principal Champion of *Christianity*. In the mean Time the Emperor *Adrian*, having been above a Year and a half in *Ægypt* and those Parts, quitted that Country, and return'd with a Design to winter in *Athens*. In this City, being displeas'd with the *Ægyptians*, he wrote a Satyrical Letter to *Servianus* the Consul, giving a very detraacting Character of them, and the *Christians* amongst them: And so much of it as concerns the latter, we shall transcribe from *Vopiscus Saturninus*. I have given my self

a perfect

Edictum perpetuum.

A. D. 132: Hadri. 16

Adrian deified Antinous.

He rebuilds Jerusalem.

A. D. 133: Hadri. 17

Justin Martyr converted.

A. D. 134: Hadri. 18



Adrian's unfair  
Account of the  
Christians.

a perfect Understanding of Ægypt; which you, my well beloved Servianus, did sometime recommend to me. They are a light inconstant People, always in Suspence, and veering with every Stroke of Fortune. Those who worship the God Serapis, are nevertheless Christians; and Men who call themselves the Bishops of Christ, are also Votaries to Serapis. There is no Ruler of the Synagogues of the Jews, no Samaritan, no Presbyter of the Christians, no Astrologer, no Magician, no Physician, but he worships Serapis. The Patriarch himself of Alexandria when he comes hither, is by some oblig'd to adore Serapis, by others to adore Christ. — Serapis is a common God to them all. Him the Christians, the Jews, and Persons of all Nations worship. — From this Epistle, it is believ'd, that Adrian, according to his changeable Humour, had persecuted the Christians in Alexandria, while he was there, and compell'd some light or false Professors to worship the Deities of the Country, which probably gave ground to his Censure, and to his charging the Imputation upon all. And about this Time it is said, that two Persons, nam'd *Apelles* and *Ariston*, presented Apologies to the Emperor; but we have no Account of the Particulars.

Apelles and  
Ariston's Apo-  
logies.

The Jews make  
a general Re-  
volt.

VI. The great Losses that the Jews sustain'd under the Emperor *Trajan* so far humbled them as to bring them to a reasonable Quietness; but gathering Strength again, they were provok'd to a general Revolt and Rebellion, partly by *Adrian's* building a Pagan Temple in *Jerusalem*, and partly by his forbidding them the Use of Circumcision, as *Spartian* tells us. They began their Rebellion shortly after *Adrian* left Ægypt and the East, being headed and confirm'd by an Impostor, who by the Help of lighted Flax seem'd to vomit Flames of Fire, pretending he came down as a Light from Heaven, to deliver them from Tyranny and Bondage; and declaring, That he was the very Star foretold by *Balaam*; from whence he was call'd by the Name of *Barcocab*, signifying the Son of a Star, and accordingly was worship'd and receiv'd as the *Messiah*: Which involv'd the Jews of all Nations into this Sedition. But this Impostor acted more like a Robber than a King; for gathering vast Numbers together, they began with a barbarous ravaging of all *Judæa*, *Galilee* and *Syria*, and fell most severely upon the innocent Christians, using all Kinds of Cruelties to compel them to renounce and blaspheme the true *Messiah*, and tormenting them also because they refus'd to join in their Rebellion. In the Beginning *Tinius Rufus*, Governor of *Judæa*, having some Auxiliary Forces sent him by the Emperor, march'd out against the Multitude; and making Use of their Madness and Desperation as an Occasion of his sparing none, he slew infinite Numbers of all Ranks, Men, Women and Children. At first the Romans despis'd the Power of the Jews; but in a short Time, their Numbers did so prodigiously increase from all Parts of the Empire, as expecting a Deliverance, that *Adrian* was constrain'd to send his best Forces and most experienc'd Commanders against these obstinate and perfidious People. And Matters were now brought to that Extremity, that *Dion* tells us, that the whole World was in a manner shaken by this terrible Commotion of the Jews. The chief Roman Commander was *Julius Severus*, Governor of *Britain*, who with great Difficulties divided their united Forces, gain'd several bloody Victories, and in the first Year of the War, besieg'd, demolish'd and burnt the new City of *Jerusalem*.

Jerusalem be-  
sieged.

But



But the principal and most remarkable Action, hapned in the A.D. 135: second Year of this War; which was the Siege of *Bether* or *Bit-Hadri*.<sup>18</sup>  
*ther* by the *Romans*, a very strong Place, not far from *Jerusalem*, whither vast Numbers of the *Jews* were retired, as to their last Refuge. This Siege was long and miserable to the *Jews*, who were reduc'd to all the Extremities of Hunger and Thirst, and at length subdu'd with a most terrible Slaughter, in the latter End of the 18th Year of *Adrian*, and the Month *August*, in which Month, as *St. Jerom* observes, *Jerusalem* was formerly taken by *Nebuchadnezzar*, and also the Temple destroy'd by *Titus*. The *Jewish* Writers and *Rabbins* do represent the doleful Slaughter at *Bether*, as the most deplorable Stroke that ever their Nation receiv'd, besides the Destruction of *Jerusalem* by *Titus*. Some of their Expressions concerning the Slaughter are to this Purpose: The Horses waded in Blood up to the Nostrils; there were slain four hundred thousand; and *Adrian* wall'd a Vineyard of sixteen Miles about with dead Bodies. There were found the Brains of three hundred Children upon one Stone; and three Chests full of tatter'd Philacteries, containing three Bushels every Chest.

The Siege of  
Bether.

Euseb.  
Di n  
spart.

In the mean Time, the Emperor *Adrian* having winter'd at *Athens*, was again admitted into the Grand *Eleusinian* Mysteries, which were different from those he had obtain'd nine or ten Years before, these being solemniz'd only once in four Years, in the second of every Olympiad. After these and many other *Pagan* Ceremonies, the Emperor resolv'd to conclude his whole Journey, and return to *Rome* for the rest of his Days, having spent about thirteen Years in surveying the Empire, besides the several Times of his Continuance at *Rome*. This was the sixth and last Time of his Return to the City, where his Entrance was exceeding grateful to the People; and tho' he began to be old and unwieldy, he was no less diligent in the publick Administration than formerly. He made several new Laws and Ordinances; particularly he forbade Masters to kill their Slaves, as had been before allow'd, but order'd them to be try'd by the Laws in all Capital Crimes. He also ordain'd that all such Persons as wilfully consum'd their Estates, shou'd be first expos'd to publick Shame in the Amphitheatre, and then turn'd out of the City. And now finding himself indispos'd, and without an Heir, he took Care for a Successor; and after many Consultations about so weighty a Matter, he at length made Choice of *Lucius Commodus*, tho' contrary to the Advice of his Council, a Thing not usual till then. He insisted upon the Virtues and Merits of the Person, and having adopted him, and entituled him *Cesar*, he chang'd his Name to *Ælius Verus*; ordering likewise the Celebration of the *Circensian* Games, and a Donative to the Soldiers and People. Not long after, he commanded *Severianus*, a great and popular Man, to be slain, together with his own Nephew *Fuscus*, upon Suspicion of Treason and design'd Usurpation: He likewise commanded some others to be put to Death upon Pretences not wholly justifiable, his Infirmities now disclosing his innate Cruelty, which also had before this Time shewn it self too openly in some Instances.

Adrian concludes his  
Visitation of the  
Empire.

New Laws.

He adopts  
L. Commodus.

A.D. 136:  
Hadri.<sup>19</sup>  
20

In this Year, after many violent Struggles and Contests, *Julius Severus* ended the *Jewish* War; and tho' he came off Conqueror, yet he wou'd not have chosen many Triumphs at the Price of so much Blood. But the extraordinary Strength that was now in the *Jews* was

The Jews entire  
Defeat.



was given them for their Destruction; and the more dangerous this Rebellion had been, the more severe was the Emperor's Punishment, and the greater his Care in preventing the like Mischiefs for the future. The War was concluded in near three Years Time, with the Death of their false *Messiah*, the Demolishment of fifty of their strongest Cities, the Destruction of 985 of their best Towns, and the Death of 580 thousand Men in several Battels and Skirmishes, besides infinite Numbers of others consum'd by Famines, Fires and Diseases; so that their whole Land was laid waste and desolate, and there seem'd to be almost an utter Extirpation of the *Jewish* Name and Nation. Their

*Their Miseries*; own Writers tell us, that twice the Number of *Jews* perish'd upon this Occasion than ever came out of *Ægypt*; and that they suffer'd more under *Adrian*, than under *Nebuchadnezzar* or under *Titus*; so heavy was the Hand of Heaven upon this wretched Generation. *Dio* tells us that this Desolation was foretold by the falling asunder of *Solomon's* Sepulchre, and by Wolves and Hyæna's, who howl'd about the Streets, and devour'd People in the Fields. Those *Jews* that surviv'd this second Ruin of their Nation, were sold in incredible Numbers, of all Ages and Sexes, like Dogs and Horses in publick Markets appointed for that purpose. Others were transported into *Ægypt* and other Countries, where some perish'd by Shipwrecks, some by Famine, and others

*And last Dispersion.* were slain like Beasts by the *Pagans*. This was the last and most dreadful Dispersion of the *Jews*, when they were forbidden to set foot on, or come in View of their own Soil and Land, becoming Sourjourners and Strangers in all Nations, and like *Cain*, Fugitives and Vagabonds throughout the whole World; and like him having also a Mark upon them, that they might not be utterly exterminated. And by this Means also the Providence of God advanc'd the *Christian* Religion, and now entirely freed it from the Servitude of the Law; for till now, not only the *Christians* of *Judæa*, but also the Bishops of *Jerusalem*, were of the Circumcision; and, as far as was consistent with *Christianity*, kept to

*The Bishops of the Circumcision.* the Observations of the Law. From the Death of *Simeon* in 107, to this Dispersion, there were 13 Bishops of *Jerusalem*; of whom we have only the Names, viz. *Justus*, *Zachæus*, *Tobias*, *Benjamin*, *John*, *Matthias*, *Philip*, *Seneca*, *Justus*, *Levi*, *Ephrem*, *Joseph*, and *Judas*, who was the last *Christian* Bishop of the Circumcision. This great Dispersion hapned in the 20th Year of the Reign of *Adrian*, under the Consulships of *Commodus* and *Pompeianus*, 103 Years after our Saviour's Crucifixion, 66 after the Destruction of the Temple by *Titus*, and 36 after the Death of the last Apostle *St. John*.



## C H A P. II.

*From the last and entire Dispersion of the Jews, to the Beginning of the fourth General Persecution of the Church, under the Emperor M. Aurelius, or Antoninus Philosophus.*

*Containing the Space of about 25 Years.*

*Dim.  
Enfeb.  
&c.*

I. **A**FTER all these deplorable Misfortunes that befel the *Jews*, the Emperor *Adrian*, considering that the Remains of their holy City and Temple was one great Cause of their Rebellion, order'd the very Marks and Relicts, especially of the Temple, to be entirely raz'd, and to be plow'd up according to the *Roman* Custom; which was the highest Mark of their Ignominy, and last Desolation, and also the full Accomplishment of all our Saviour's Predictions. This was completed in the Month of *August*; and at the same Time, all the *Jews* in *Palestine*, who were yet unfold, were banish'd for ever out of their own native Country, and their whole Race forbidden to set Foot upon, or so much as to come within View of *Jerusalem*, even from the highest Hill, upon pain of immediate Death. Only with great Difficulty they obtain'd the Favour, of going every Year, upon the 10th Day of *August*, to approach the Place, and to deplore their unexpressible Loss and Misery; and, as *St. Jerom* adds, to admire the Completion of all the ancient Prophecies. In the same Year *Adrian*, out of the Ashes and Ruins of the old City built a new one; and the better to efface the Name of *Jerusalem*, he call'd it *Ælia Capitolina*, as he had done before this last Revolt, by which Name it was call'd for several Ages; causing it also to be inhabited wholly by *Romans* and *Foreigners*. This City much differ'd from the other in the Situation; for Mount *Calvary*, the ordinary Place of Execution, was now inclos'd within the Walls of it, and Mount *Sion*, the Place of the Temple, and all the Southern Parts of the old City, excluded, left desolate, and afterwards cover'd with Wood, Herbs and Rubbish. *Adrian* erected also a *Roman* Theatre in this new City, employing for this Edifice, and his idolatrous Temples here, the same Stones that had serv'd for the Temple and Sanctuary of the living God. And to prophane this City to all Intents and Purposes, he caus'd to be engraven, and put upon the Gate leading to *Bethlehem* the Figure of a Swine; which, of all Beasts, the *Jewish* Nation most abhorr'd. Then, not contented with that Mark of Slavery, he erected also a Statue to the Honour of *Venus*, in the Place where our Lord was crucify'd; and another to *Jupiter*, where he was bury'd; and a Temple to *Adonis*, at *Bethlehem*, where he was born: All which stood till the Time of *Constantine*.

A. D. 137:  
Hadri. 20  
21

The Jews forbidden to see Jerusalem.

Adrian rebuilds Jerusalem.

And prophanes it.

The sad Desolation of the *Jews* open'd the Eyes of great Numbers, who now clearly saw the Hand of Heaven, and embrac'd *Christianity*; and as this new City became inhabited, so in a short Time a new Church of *Christians* was establish'd here, consisting all of *Gentile* Converts, and of such as entirely renounc'd Circumcision, and the Ceremonies of the Law. Of these *St. Mark* was the first Bishop, a most learned and celebrated Person, who continu'd in the Place about 19 or 20 Years; being the first Bishop of *Jerusalem* of the Uncircumcision. In the Beginning

Mark Bishop of Jerusalem, the first of the Uncircumcision.

R r

the



*Aquila translates the Bible into Greek.*

the *Christians* of this City flourish'd beyond all Expectation, and became so renown'd for the Eminency of their Miracles, that *Aquila* himself, the Emperor's Father-in-law, and whom he had made Governor and Overseer of the Buildings of the City, being convinc'd, was baptiz'd, and embrac'd *Christianity*. This *Aquila* was a Native of *Sinope* in *Pontus*, but tho' he chang'd his Religion, yet he did not forsake all his Errors; so that still pursuing his old Magick, and his astrological Studies, notwithstanding the frequent Admonitions that were given him, he was cast out of the Church, as an irreclaimable Person. Which he resented as so great an Affront, that he renounc'd the Faith, was circumcis'd, and became a *Jewish* Profelyte; after which he made himself Master of the *Hebrew* Tongue, and translated the Bible into *Greek*; with Design both to ruin the Reputation of the *Septuagint*, and to corrupt and darken the Prophecies relating to our Saviour. This Translation is highly esteem'd by the *Jews*, who account it the most exact of all others.

*The Death of Adrian.*

In the Year 138, and 21st of *Adrian*, dy'd *L. Commodus*, on the first Day of *January*; upon which, not long after, on the 25th of *February*, the Emperor adopted *Titus Antoninus*, an eminent Man, afterwards firnam'd *Pius*, at the same Time obliging him to adopt two others, namely, *Marcus Aurelius*, and *Lucius Verus*, two promising Youths, who afterwards became Emperors. All which being establish'd with the Approbation of the Senate and chief of *Rome*, and the Emperor sickning and declining, he caus'd himself to be carry'd to the City of *Baiae*; where his Pains became very tormenting, and sometimes threw him into Convulsions; so that he often endeavour'd to destroy himself, crying out, *How miserable is it to seek Death, and not be able to find him!* He had Recourse to all the impious Arts of Magick and Sorcery, and then made use of Gifts and Promises, and sometimes Threatnings to oblige his Attendants to kill him. But some alledg'd Pity, some Piety, and others Fear; till at last by the Advice of his Physicians, he abstain'd from all Kind of Sustenance, which brought him to an easie Death; he in the mean Time sporting with some remarkable peculiar Verses, enquiring of his Soul, *Into what gloomy Place it design'd to go?* Thus dy'd *Adrian*, a Prince of extraordinary Virtues with a great Mixture of Vices, leaving the World on the 10th Day of *July*, under the Consulships of *Camerinus* and *Niger*, being in the 62d Year of his Age, and having reign'd 20 Years, and 11 Months, wanting one Day.

A. D. 138.  
ANTONINUS  
PIUS,  
the sixteenth  
Roman Em-  
peror.

*His great Vir-  
tues.*

II. As the Wisdom of *Adrian's* Government was admir'd by all, so was his Wisdom in chusing *Titus Antoninus* no less applauded, who was immediately, without Contradiction, acknowledg'd his Successor, and obey'd as Emperor. This *Antoninus* was a Foreigner of *Nismes* in *Gaul*, now above 50 Years of Age; and in a short Time he shew'd himself to be one of the most excellent Princes of the World for Virtue and Munificence; and Govern'd the *Roman* Empire with the greatest Authority, Justice, Moderation and Clemency. He had all the Qualifications that might render a Prince aimable, as a most graceful Aspect, and a happy Constitution, attended with a mild and pacifick Temper, and a learned and eloquent Tongue; and he was so entirely free from all Kinds of Vices, that in that Particular he much exceeded *Trajan* and the best of his Predecessors, For which Reason he was compar'd to *Numa*, the second King of *Rome*; and upon several Accounts he had the Sirname of *Pius* given him by the Senate, who at the same Time stil'd him, *Father of Virtues*. He shew'd himself exceeding affable, easie, and pleasant



pleasant to all Men; and he often wish'd, *To be such an Emperor to his People, as He, if he were a depriv'd Person, wou'd desire another Prince to be.* But he was very strict as to his Servants Advantages, and took a particular Care that none of his Courtiers shou'd make any Profit of his Favours to another, nor take Bribes or Gratuities of such as were Suiters to him; for which Reason he generally gave Audience and Answer to all Men himself in Person; and in these Matters he knew the Qualifications and Difference between Men to an extraordinary Perfection. He always punish'd Criminals with great Commiseration, and often pardon'd them, when ever he saw a fair Prospect of their Amendment; and to such as often discours'd with him of the Valour of *Julius Caesar*, and other Heroes, his common Answer was, *That he more desir'd the Preservation of one Friend or Subject, than the Death of a thousand Enemies.* Those few Wars he had in the Beginning of his Reign, gain'd him such Reputation in all Parts, that for many Years after he rul'd the World by his own Authority, with little or no Bloodshed; so that *Aur. Victor* assures us, That all Kings, Nations and People stood in awe of him, and at the same Time so lov'd and esteem'd him, That they accounted him rather their Father and Patron, than their Lord and Emperor; and all unanimously chose him for their Judge and Arbitrator of Controversies, looking upon him as tho' he had come down from Heaven. In short, Posterity had so great a Veneration for his Memory, that for near a hundred Years, the Soldiers and *Roman* People wou'd not look upon any Man as their Emperor, till he had taken upon him the Name of *Antoninus*.

*Antoninus*, according to his merciful Temper, made it his first Care to free those Persons, whom *Adrian* in his last Sickness had mark'd out for Death; declaring, *That Adrian, if he had recover'd, wou'd have done the same.* Then taking his Remains to *Rome*, with great Solemnity he bury'd them there; and, notwithstanding he was much oppos'd, he deify'd *Adrian*, according to the *Roman* and *Pagan* Custom. Then he made it his Business to seek for Men able to govern the Provinces of the Empire; always conferring great Honours upon Lovers of Justice, and the most deserving Persons. He exactly inform'd himself of the Revenues of the Publick; but was never satisfy'd with the Gain that arose from an oppress'd Province; being very ready to hear all Complaints made against his Collectors and other like Officers. And to shew his great Liberality and Bounty, he soon gave away most of his former Estate and Goods in Favours and Acts of Charity; so that when his Empress *Faustina* repin'd at his Generosity, he reprehended her as ignorant, and gave her to understand, *That as soon as he was possess'd of the Empire, he quitted all private Interests, and had nothing of his own, but that all belong'd to the Publick.* In Matters of Equity and just Government, he was no less vigilant than his Predecessor *Adrian*; but he went contrary to his Opinion as to Travels, and resolv'd never to depart from *Rome* during his Reign, only for Hunting and ordinary Recreations. Under this mild and generous Government, the *Christians* enjoy'd a happy Tranquillity, and great Prosperity; tho' the *Heathens*, who generally ascrib'd all publick Calamities to them, cou'd not want Opportunities and Pretences of afflicting them; so that this excellent Reign was not wholly without Martyrs; particularly *Telesphorus* Bishop of *Rome*, who suffer'd in the first Year, after he had been 11 Years Bishop. He was succeeded by *Hyginus*, an *Athenian* by Birth, Son of a Philosopher, who continu'd about four Years, and was the eighth Bishop of *Rome* after *St. Peter* and *St. Paul*.

*His Regulations.*

*Hyginus the eighth Bishop of Rome.*



A.D. 139. In the following Year, *Antoninus* the Emperor marry'd his Daughter  
 An. Pii  $\frac{1}{2}$  *Faustina* to *Marcus Aurelius*, and made him *Cesar*; gave a King to the  
 Justin Martyr comes to Rome. *Quadi*, and another to the *Armenians*. About the same Time, *Justin* Martyr, after several Journies and Voyages, fix'd his Habitation principally at *Rome*, dwelling, as appears from the Acts of his Martyrdom, about the *Timothine Baths*, which were upon the *Viminal Mount*. Here he made many Converts, and kept a sort of a School for the Benefit of the Gospel; and among his Scholars, *Tatian* was most celebrated, who afterwards became the Head of a Sect call'd the *Encratites*. *Justin* strenuously employ'd himself to defend and promote the Cause of *Christianity*, and particularly to confute and beat down the Heresies that then most infected the Church, writing a Book against all sorts of Heresies.

A.D. 140. And now there was sufficient Occasion for his Pen, for about the same  
 An. Pii  $\frac{2}{3}$  Time two grand Heresiarchs came to *Rome*, *Valentinus* and *Cerdo*. The  
 Valentinus and Cerdo, Heresiarchs. former was an *Aegyptian*, learned and eloquent, and made Profession of *Plato's Philosophy*; who being highly displeas'd at another's being prefer'd to a Bishoprick before him, in a great Measure quitted his Faith with his Country; and coming to *Rome*, under the notion of an orthodox *Christian*, by his Insinuations created infinite Mischiefs. *Cerdo* came out of *Syria*, and spread his damnable Opinions at *Rome*; but by his open Abjuration of them, he found greater Opportunity of venting them, and in a short Time produc'd that notorious Sect call'd the *Marcionites*. In the Year 140, the great Astronomer *Phlegon* of *Trallia*, the Emperor *Adrian's* Freed-Man, finish'd his famous Calculation of the Olympiads; in which he takes notice of that miraculous Eclipse of the Sun that hapned at our Saviour's Passion.

A.D. 141. *Antoninus* reigning in all Prosperity, in the third Year of his Govern-  
 An. Pii  $\frac{3}{4}$  ment, his Empress *Faustina* dy'd; and tho' she was a bad Woman, the  
 Faustina dies. Senate out of Love to her Husband appointed her a Temple and Priestesses, publick Games to her Honour, and Statues of Gold and Silver. The Emperor admitted of all this *Paganish* Superstition, and made himself a charitable Establishment for the Maintenance of certain young Children, whom he call'd by the Name of *Faustina's Children*, in Memory of his

A.D. 142. deceased Empress. In the following Year he instituted new Games at  
 An. Pii  $\frac{4}{5}$  *Puteoli*, in Honour of his Predecessor *Adrian*, to be solemniz'd every five  
 Pius I. the ninth Bishop of Rome. Years under the Title of *Pia* or *Pialia*. In which Year, *Hyginus*, after he had been four Years Bishop of *Rome*, dy'd; and was succeeded by *Pius* I, an *Italian* of *Aquileia*, Son of *Ruffinus*, who continu'd in the Chair about 15 Years, and was the ninth Bishop of *Rome* after *St. Peter* and *St. Paul*. About the same Time dy'd *Enmenes* Bishop of *Alexandria*, after he had held this Dignity about thirteen Years, and was succeeded by *Marcus*, a Person of noted Piety, the seventh Bishop of this City after the Evangelist *St. Mark*, who continu'd in the Place about ten Years. Besides these Changes and Successions, in the same Year dy'd *Cornelius* Bishop of the third capital City *Antioch*, after 14 Years continuance in that See; being succeeded by *Eros*, who was the fifth Bishop of *Antioch*, after the Apostles, and continu'd such for about 26 Years.

A.D. 143. About the fifth Year of the Emperor's Reign, *Valentinus*, having per-  
 An. Pii  $\frac{5}{6}$  verted many, and discover'd his abominable Errors, was censur'd by  
 The Heresie of the Valentians. the Church, and entirely excluded the Congregation; which was so far from humbling him, that retiring to *Cyprus*, he spread the Venom of his Doctrine with greater Boldness than ever; and form'd a Sect, which prov'd as strong and numerous as any before, and continu'd till the fourth Century. *Valentinus* form'd his Notions from *Pagan* Philosophers and Poets, and imagin'd certain Gods to the Number of thirty, which he call'd



call'd *Æones*, that is *Ages*, out of the Poet *Hesiod's* Fables. He wou'd have fifteen of the thirty to be Male, and the other fifteen Female; and affirm'd, that our Saviour sprung, like another *Pandore*, out of their Mixture; adding, that he pass'd with a Body brought out of Heaven through the Virgin, as through a Conduit or Pipe. This Sect was a Branch of the *Gnosticks*, and all the *Valentinians* glory'd in that Name. They constituted three Orders of Men, the *Spiritual*, the *Animal*, and the *Carnal*; affirming that the first shou'd be sav'd by their Knowledge, the second by their Works, and the third had no Salvation at all. They held that *Christ* had a fantastical or imaginary Body upon Earth, and ridicul'd the Orthodox for asserting his two Natures. They deny'd the Resurrection of the Body, held a Transmigration of Souls, and believ'd with the *Anthropomorphites*, that God had a Body, and of Human shape, with many other absurd Opinions. In the next Year, according to *Tertullian*, began the famous Heresie of the *Marcionites*, A. D. 144. which took its Name from *Marcion*, a Person of *Sinope* in *Pontus*, An. Pii  $\frac{6}{7}$  who in his younger Years follow'd the *Stoick* Philosophy; but being The Heresie of the Marcionites. convicted of Uncleaness with a Virgin, he was excommunicated by his Father, who was a pious Man and a Bishop. Upon which, after the Death of *Hyginus* Bishop of *Rome*, he repaired to that City; where, not being admitted to the Ecclesiastical Communion, because his Father still oppos'd it, he out of Revenge threatned to form a Schism that shou'd last for ever; and accordingly he joyn'd with *Cerdo* then in *Rome*, embrac'd his Heresie, and added many other Errors, together with almost all those of the *Valentinians* and *Gnosticks*. He held with *Cerdo* two several Gods, the one Good, and the other Evil; the latter he said was the Creator of the World, and the Author of the Law; and the former the Redeemer of the World, and the Author of the Gospel. *Origen* affirms, that he suppos'd there was a God of the *Jews*, a God of the *Christians*, and a God of the *Gentiles*. *Tertullian* speaks of nine, and curiously observes the rest of his Opinions; as, that he deny'd the Resurrection of the Body, rejected the Incarnation of our Saviour, and all the Old Testament, with most of the New; condemn'd Marriage, excluding Married Persons from Salvation; allow'd Persons to be Baptiz'd three several Times, and the Living sometimes to be Baptized in the Room the Dead; and also Women to administer the Sacraments. The Disciples of this Heresiarch added many other Errors to his Dogma's; which in no long Time were spread abroad in *Ægypt*, *Syria* and *Arabia*, as far as *Persia*.

As this Age produc'd Abundance of Heresies that hinder'd the Advancement of the *Christian* Faith, so it was no less fertil in great Numbers of spurious and dangerous Books; promoted, no doubt, by the Prince of Darkness, to obfuscate the Brightness of the Gospel. Among these, we may name the Histories of *Seth*, *Enoch*, *Cham*, &c. the Prayers of *Joseph*, the *Assumption* of *Abraham*, the Testament of *Moses*, the Repentance of *Adam*, the History of *Jannes* and *Jambres*, the Testament of *Job*, the Ascension of *Esaïas*, the Gospel of *Judas* according to *Basilides*, the Gospel of *Nicodemus*, the Book of *Zacharias*, the Ascension of *St. Paul*, with a Multitude of the like fabulous and pernicious Writings, which are now happily perish'd. But to return from spurious to genuine Writings, about the tenth Year of this Emperor, *Appion* of *Alexandria* A. D. 145. finish'd his famous Work of the *Roman* History; of which we have a considerable Part still remaining. In which Year, which was just 900 Years after the Building the City of *Rome*, the Emperor order'd the Celebration of the grand *Secular Games*, as it were solemnizing the Birth-Day of the City. A. D. 146. Spurious Writings. An. Pii  $\frac{9}{10}$  The grand Secular Games celebrated.



Day of the City ; all which were perform'd with great Pomp and Magnificence, in which were expos'd infinite variety of strange Beasts and other Animals. This was the third Time that these Games were celebrated since the Birth of our Saviour, which was 59 Years after the last under *Domitian*, and 100 after those under *Claudius*, whose Example and Method *Antoninus* follow'd. The following Year was attended with another Solemnity, which was the Emperor's *Decennalia* ; for having finish'd his first ten Years Government, he renewed his Time with much Ceremony and Splendor, according to the Custom of *Augustus*, and the succeeding Emperors.

A.D. 150. **III.** About the twelfth Year of this Reign the *Christians*, who had suffer'd much from Hereticks, began now to be more severely treated by *Pagans* : For tho' *Antoninus* was signally mild and generous, and put out no Edicts against them, yet the *Christians*, being generally traduc'd and defam'd as a wicked and barbarous Generation, scandalous and abominable in their Nocturnal Assemblies, had hard Measure in all Places, and were frequently persecuted by virtue of the particular Edicts of former Emperors, and the general standing Laws of the *Roman* Empire. To vindicate them from the foul Aspersions cast upon them, and to mitigate the Severities us'd towards them, the great *Justin* about this Time publish'd his first Apology, which he inscrib'd to *Antoninus Pius* the Emproer, and his two adopted Sons *M. Aurelius* and *L. Verus*, to the Senate, and by them to the whole People of *Rome* ; ' wherein with great ' Strength and Evidence of Reason he defended the *Christians* from the ' common Objections and Calumnies of their Enemies, prov'd the Divi- ' nity of the *Christian* Faith, and shew'd how unjust and unreasonable it ' was to proceed against them without due Conviction and Form of ' Law ; acquainted them with the innocent Rites and Usages of the ' *Christian* Assemblies, and lastly put the Emperor in mind of the Practice ' of his Predecessor *Adrian* in this Matter ; who had commanded that the ' *Christians* shou'd not be needlessly and unjustly vex'd, but that their ' Cause shou'd be travers'd and determin'd in open Judicatures ; annexing ' to his Apology a Copy of the Rescript which *Adrian* had sent to *Minucius Fundanus*, to that purpose. This Apology is written with the Spirit and Freedom of an old Prophet, yet with all the Decency and Respect due to the Character of an Emperor ; and contains so much of the Doctrin, Manners and Customs of the Primitive *Christians*, that it is one of the most considerable Records of Antiquity. We there find the Doctrin of the Church concerning the Trinity, the Incarnation of our Saviour, and Eternal Life ; as also the Proofs of the *Christian* Faith, the Holiness and Conversation of its Professors, together with a Description of their Assemblies, and their Ceremonies us'd in the Administration of both the Sacraments.

A.D. 151. *Justin's* happy Address wanted not its desired Success : For the Empe-  
ror in his own Nature of a merciful and generous Disposition. being mov'd  
partly by this Apology, and partly by the Notice he had receiv'd from other  
Parts of the Empire, wrote in favour of the *Christians* to the *Athenians*,  
Theſſalonians, and to all *Greece* ; besides which in the 15th Year of his

A.D. 152. *Antoninus* Reign, he issu'd out this publick Edict, directed to the common Assembly  
of *Asia*. I am very well assured, that the Gods themselves will take care,  
that the *Christians* shall not pass undiscover'd, it being much more their  
Concern, than it can be yours, to punish those who refuse to worship them. But  
you the more strongly confirm them in their own Opinions, while you vex  
and oppress them, and accuse them as Impious and Atheistical ; nor can a  
more

The Emperor's  
Edict in fa-  
vour of the  
Christians.

Ensch.



more acceptable Kindness be done them, than that being accus'd they may seem to chuse Death, for the sake of that God whom they worship. By which means they became Conquerors, being ready to lay down their Lives, rather than be persuaded to comply with your Commands. As for the Earthquakes that have been, or that do yet happen, it is fit to advertise you, whose Minds are apt to despond under such Accidents, to compare your own Case with theirs. They at such a Time are much more secure and confident in their God; whereas you seeming ignorant of God all that Time, neglect both the Rites of other Gods, and the Religion of that immortal Deity, nay banish and persecute to Death the Christians that worship him. Concerning these Men, several Governors of Provinces have formerly written to my Father of Sacred Memory: To whom he return'd this Answer, That they shou'd be no ways molested, unless it appear'd that they attempted something against the State of the Roman Empire. Yea, I my self have received many Intimations of this Nature, to which I answer'd according to the Tenor of my Father's Constitution. After all which, if any shall still proceed to create them Trouble, merely because they are Christians, let him that is indicted be discharged, tho' acknowledg'd to be a Christian, and let the Accuser himself undergo the Punishment. We are not ignorant, that *Valerius* and several other learned Men, upon the account of the Inscription, wou'd have this Imperial Edict to be the Decree of the succeeding Emperor *Marcus Aurelius*; but all their Arguments we think sufficiently answer'd by *Monf. Tillemont*, who intimates, that by this Indulgence, the Christians generally remain'd in great Peace and Security throughout the rest of this Reign. In the same Year that this Edict was publish'd, *Marcus* Bishop of *Alexandria* dy'd, after he had held this Dignity about ten Years; and was succeeded by *Celadion*, a Person greatly belov'd in that City, who continu'd in the See about 14 Years, being the eighth Bishop of *Alexandria* after the Evangelist *St. Mark*.

*Celadion the ninth Bishop of Alexandria.*

*Iren. Tertul. &c.*

The Church of God on one side enjoy'd great Ease and Prosperity, A. D. 153. but on the other was infected with many and new Heresies; particularly, An. Pii <sup>15</sup>/<sub>16</sub> with those of the most absurd and senseless Sects, call'd the *Ophites* and the *Sethians*. The former proceeded from the *Nicolaitans* and *Gnosticks*, being call'd *Ophites* or *Serpentines*, from the great Veneration they had for the Serpent, which they said taught Men the Knowledge of Good and Evil. When their Priests celebrated their Mysteries, they made a Serpent come forth from a Hole, which after it had rolled it self over the Things design'd to be offer'd, they said that *Jesus Christ* had sanctify'd them, and then deliver'd them to the People who worshipped them. The other Sect call'd *Sethians*, who drew their Original from *Valentinus*, were no less extravagant; they held that *Cain* and *Abel* were created by two Angels; and that the latter being kill'd, the supreme Power inhabited *Seth*; and that the Angels by their mutual Impurities drew on the Flood, which destroy'd their wicked Offspring; but that some of them having crept into the Ark, gave a new Original to wicked Men. They wrote many Books entituled *Seth*, and some bearing the Names of the other Patriarchs; and gave out, That *Jesus Christ* was either *Seth*, or his Vicar. Both these Sects held many other fabulous and absurd Notions; which shews to what an Abyss of Folly Men may fall, when they are abandon'd by God to their own dark Inventions, and have abandon'd themselves to the false Light of their Reason.

*The Heretic of the Ophites and Sethians.*

Besides these senseless Sects, which were of no very long Continuance, those of the *Valentinians* and *Marcionites*, began now extremely to increase in many Parts, becoming much more dangerous than the other. Of these the famous *Justin* was a strenuous Opposer; and the Brightness of the Catholick and only true Church, being always the same, and continuing stedfast



Justin visits  
the East.

A. D. 155.  
An. Pii <sup>17</sup>/<sub>1</sub>

Justin writes  
against Try-  
phon.

steadfast like it self, was greatly increas'd and augmented. *Justin*, not long after the Emperor's Edict, left *Rome*, and revisited the Eastern Parts of the Empire; and arriving at *Ephesus*, fell into the Acquaintance of *Tryphon* the Jew, a Man of great Note and Eminency, who had fled his Country in the late War and Rebellion against the *Romans*; since when he had liv'd in *Greece*, and principally in *Corinth*, where he had much improv'd himself by conversing with the *Grecian* Philosophers. With this Champion *Justin* enter'd the Lists in a two Day's Dispute, the Account of which he has given us in his Dialogue with that subtle Man: 'Wherein he admirably defended and made good the Truth of the 'Christian Religion; and prov'd from an infinite Number of Passages 'of the Old Testament, That *Jesus Christ* was the *Messiah*, and the 'Word, who first appear'd to the Patriarchs, and afterwards conde- 'scended to be made Man, and to be born of the Virgin *Mary* for our 'Salvation. He not only dissolv'd all the *Jewish* Pleas and Pretensions 'against *Christianity*, but also discover'd their implacable Spite and Malice, 'who not only barely content to reject that Profession, sent peculiar 'Persons about the World, to spread abroad, That *Jesus* the *Galilean* 'was a Deceiver and Seducer, and his whole Religion nothing but a 'Cheat and Imposture; and that in their publick Synagogues they so- 'lemnly anathematiz'd all that turn'd *Christians*, hating and destroying 'them, whenever they got them in their Power. The Issue of the Conference was, that the Jew acknowledg'd himself highly pleas'd, professing he found more than he expected; wishing he might enjoy it oftener, and begging his Friendship, in what Part of the World soever he was.

A. D. 156.

An. Pii <sup>18</sup>/<sub>19</sub>  
Cassianus, the  
17th Bishop of  
Jerusalem.

In the 19th Year of this Emperor's Reign, dy'd *Mark*, the first Bishop of *Jerusalem* after the last Dispersion of the *Jews*, after he had held the Dignity 19 or 20 Years; he was succeeded by *Cassianus*, who was the 16th Bishop of this City, after the Apostle *St. James*, and second of the Uncircumcision; but how long he continu'd in this See is uncertain, tho' some say it was eight Years. In this same Year some have fix'd the Beginning of *Montanus's* Heresie; but others, with better Reason, have plac'd it 14 or 15 Years after. In the 20th Year of this Emperor, *Pius*,

A. D. 157.

An. Pii <sup>19</sup>/<sub>20</sub>  
Anicetus, the  
tenth Bishop  
of Rome.

after he had been 15 Years Bishop of *Rome*, dy'd; and was succeeded by *Anicetus* a Syrian, the Son of one *John de Vicomurco*, who continu'd in the See about 11 Years, and was the tenth Bishop of *Rome*, after *St. Peter* and *St. Paul*. In the Beginning of this Bishop's Time, the *Quartodeciman* Controversie began to arise between the Eastern and Western Churches, concerning the Time of the Observation of *Easter*; the former, according to the *Jewish* Passover, keeping to one particular Full-Moon; and the latter, according to the Resurrection, keeping to one particular Sunday; and both justifying themselves by Apostolical Practice and Tradition. That this Fire might not break out into a greater Flame, the renowned *Polycarp* came from *Smyrna* to *Rome*, to interpose with *Anicetus* and the chief of the Western Church. But tho' he cou'd not end the Controversie, and they also disagreed about some other small Matters, yet there was no great Contention between them, nor any Violation of Charity. In Token whereof they communicated together at the Holy Sacrament; and *Anicetus* to put the greater Honour upon *Polycarp*, gave him leave to consecrate the Eucharist in his own Church or Assembly; after which they parted peaceably; each Side tho' retaining their ancient Rites, yet maintaining the Peace and Communion of the Church. During this great Man's Stay at *Rome*, he principally set himself to convince Gainstayers, testifying the Truth of those Doctrines he had

St. Polycarp  
goes to Rome.

Euseb.  
Iren.



receiv'd from the Apostles, by which he recover'd many to the Church who had been infected with Errors, especially with the Heresies of *Marcion* and *Valentinus*. And when *Marcion* once accidentally met him in the Street, and resenting it, that he did not salute him, call'd out to him, *Polycarp, own us*; the good Man reply'd in a just Indignation, *I own thee to be the First-born of Satan*. So religiously cautious, adds *Irenaeus*, were the Apostles and their Followers, not to hold any Conversation with any that corrupted the Truth; observing St. Paul's Rule, *A Man that is an Heretick, after the first and second Admonition, reject*. Polycarp's pious Mind was extremely heated with a Zeal and Abhorrency of the poisonous Principles, which in those Times corrupted the Simplicity of the *Christian Faith*, insomuch, that when ever he heard any Thing of that Nature, he was wont immediately to stop his Ears, and cry out, *Good God! To what Times hast thou reserv'd me, that I shou'd hear such Things?* Immediately avoiding the Place where he heard it.

*His Zeal for the Faith.*

Not long after *Anicetus* was made Bishop, the Emperor *Antoninus* having complicated the 20th Year of his Reign, solemniz'd his second *An. Pii* <sup>20</sup>/<sub>21</sub> *Decennalia*. About which Time it is believ'd *Hegeffippus* took his Journey to *Rome*, where he stay'd several Years, till the Time of Bishop *Elen-therius*. He was a Jew by Birth and Education, but being converted to *Christianity*, he became a noted Author, and was the first who compos'd an entire Body of the Ecclesiastical History, which he divided into five Books, wherein he related the principal Occurrences hapning in the Church from our Saviour's Birth; till the Pontificate of *Anicetus*. This Book was written with Simplicity of Stile, because he resolv'd, says St. *Jerom*, to imitate the Phrases and Dialect of those whose Lives he wrote. We have only some few Fragments of this Work left, which are inserted by *Eusebius* in his Ecclesiastical History. In the 22d Year of this *An. Pii* <sup>22</sup>/<sub>22</sub> *Reign*, the Emperor renew'd some Laws against Adulterers, extending the same Punishments to Husbands as to Wives, for which this Prince is commended by St. *Austin*. About which Time 'tis probable that *Melito* the Apologist was made Bishop of *Sardis*, one of the seven Churches mention'd in the Revelation; being a Man of rare Parts and Abilities, whom *Polycrates* Bishop of *Ephesus* places among the great Lights of *Asia*, and stiles an Eunuch, upon the Account of his great Chastity and Sobriety, and whom the Orthodox accounted as a Prophet. The following Year we find most remarkable for the Death of that Heresiarch *Valentinus*, and for the Impudence of *Marcellina*, a Woman of the *Carpocratian* Sect, who coming to *Rome* about this Time, by her Arts and Industry much promoted that impious Heresie. She made use of her Wit and Beauty, to seduce the Orthodox by her lascivious Pleasures, which were too consistent with her Principles, and Tenets of her Religion.

*Hegeffippus; and his Writings.*

*Melito made Bishop of Sardis.*

*A. D. 160: An. Pii* <sup>20</sup>/<sub>23</sub> *Marcellina a Carpocratian.*

*Capitol.*

In the Year 161, the Emperor, after a long Train of Prosperity, was seiz'd with a violent Fever at *Lorium*; where finding himself sensibly decaying, he order'd his Friends, the Captains of the Guards, and his principal Officers to repair to him, and before them all confirm'd his Adoption of *Marcus Aurelius*, not naming *Lucius Verus*: And when the Tribune came for Orders, the Word which he gave him was *Equanimity*; intimating, That he had nothing more to desire, since he had left so worthy a Successor, and immediately commanded the Golden Image of *Fortune*, which the Emperors always had in their Chambers, to be remov'd from his Apartment to that of *Marcus Aurelius*. Shortly after

S f

he



*The Death of  
Antoninus  
Pius.*

he dy'd; a Prince of admirable Virtues, and unstain'd Reputation, of whom it is said, ' That he never willingly shed the Blood of *Roman* or ' *Foreigner*; and in all his Acts, That he never did any Thing rashly ' in his Youth, or negligently in his Age. He dy'd on the 7th Day of *March*, under the Consulships of *Marcus Aurelius* and *Lucius Verus*, being 73 Years of Age, and having reign'd 22 Years, 7 Months, and 26 Days.

A.D. 161.

IV. The Death of *Antoninus Pius* was highly lamented in the *Capitol.*  
ANTO-City and Empire, and his Funeral solemniz'd with extraordinary Pomp *Dion.*  
NINUS and Splendor, being attended and succeeded by divine Honours, pub-  
PHILO-lick Orations pronounc'd by his adopted Sons *Marcus Aurelius* and *Lu-*  
SOPHUS, *cius Verus*, a magnificent Pillar erected to him, and a new College of  
the seventeenth Priests instituted, call'd *Aurelians*, from the Name of his Family. At  
Roman Em- the same Time *M. Aurelius*, the eldest and worthiest of the two, was  
peror. without Opposition admitted by the Senate as Successor and Emperor,  
who upon his Beginning to act, took his adopted Brother *Verus* as his  
Associate and Equal in the Empire, and also took the Name of *An-*  
*toninus*. This was the first Time that *Rome* ever saw it self govern'd  
by two Sovereigns at once; a surprizing Sight to a City that formerly  
had her best Blood shed in chusing a Master, and so remarkable, that  
it occasion'd a new *Æra* to commence from that Time. They were  
both of ancient and illustrious Families, *Antoninus* of about forty Years  
of Age, and *Verus* about 29; the former a Person of admirable Vir-  
tues and Accomplishments, of whom all Writers speak great and nobly,  
and the latter loose and extravagant, dissolute and debauch'd in his  
Life and Morals. *Aurelius* or *Antoninus* was a renowned *Stoick* Philoso-  
pher, for which he is distinguish'd from his Predecessor by the Name  
of *Philosophus*, as being a publick Professor of Philosophy, which he  
usually call'd *His Mother*, opposing it to the Court, which he call'd *His*  
*Step-mother*; and for that Reason he frequently us'd that Expression  
of *Plato's*, *That People was happy whose Philosophers were Kings, or whose*  
*Kings were Philosophers*. In the twelfth Year of his Age he had enter'd  
himself among the *Stoicks*, wore their Habit, practis'd their Severities,  
study'd as they did, lay upon the Ground, and was with great Diffi-  
culty persuaded by his Mother to make use of an ordinary Couch; and  
according to their Precepts, he retain'd such Tranquillity of Mind, that  
he is observ'd never to have chang'd his Countenance either with Joy  
or Sorrow. He was a Prince of eminent Justice and Piety, and no less  
celebrated for his Care and Penetration: His Excellencies were so shining  
and transcendent, that *Eutropius* tells us, He was more to be admir'd  
than commended; and it may be said, That Providence proportion'd  
the Wisdom of this Emperor to the Miseries and Calamities design'd for  
his Reign.

*His great Ex-  
cellencies.*

This wise Prince in a short Time set himself to the Regulation of  
the publick Affairs, and to the correcting such Faults as he found in  
the Laws and Government; in all which he shew'd so great a Respect  
to the Senate, that he remitted many Causes to them to judge sove-  
reignly, and without Appeal; so that the People liv'd under his Go-  
vernment as in a free City. He was fully satisfy'd that the Safety of  
a State depended upon a wise and honest Council; therefore he never  
undertook any Matter of Importance, without consulting the ablest Per-  
sons he cou'd find; and being free from that false Ambition of drawing  
others over to his Opinion, he gladly submitted to theirs, and often de-  
clar'd, *That it was much more reasonable for him to follow the Advice of so*  
*many*



many wise Friends, than for them to follow his. And that he might remove that fatal Prejudice of esteeming it a mean and servile Thing for a Man to recede from his Opinion, he taught this important Maxim, *That Man is no less free who submits to the Opinion of others, than he who continues obstinate to his own; such a Change being often the Perfection of Wisdom and Judgment.* As he was ready to hearken to the Counsels of others, so he was no less careful in their Execution, often declaring, *That an Emperor shou'd never act carelessly or in Haste;* wherefore he examin'd the meanest Affairs with the utmost Exactness, being persuaded of this Truth, *That Justice being throughout entire, there is nothing that concerns it but what is great.* Upon which Account also he extended his Care to all Orders of Men, and no Person of any Condition whatsoever, appear'd to him unworthy of his Regard; but the Poor had never Recourse to him in vain, and he took such Pleasure in relieving them, that he look'd upon it as one of the greatest Happinell's of his Life, that he never wanted Means to perform it. In all Matters he was a religious Observer of his Word; and that he might never hearken to the Reasons of those false Politicians who maintain, 'That a wise and able Prince is not oblig'd to keep his Word, when it interferes with his Interest, he establish'd this memorable Instruction; *Beware lest you esteem that Thing as advantageous, which will one Day constrain you to break your Word.* So much Wisdom and Justice in a Prince cou'd not fail of a proportionable Degree of Religion, in which he follow'd the Dogmata of the *Stoicks*, which, as St. *Jerom* observes, in many Things come nearest the *Christian* Doctrines. But as there is a wide Difference between *Christianity* and *Philosophy*, so this Emperor was zealous of the *Pagan* Rites to the highest Degree of Superstition; having been educated from his Youth in the *Salian* College, and gone through all the Offices in his own Person, imitating also *Numa Pompilius*, the chief Institutor of religious Ceremonies among the *Romans*, from whom he deriv'd his Original: And he was so strict in his Way of Religion, that upon the *Dies Nefasti*, the inauspicious Duties, when all publick Sacrifices were prohibited, he then offer'd Sacrifices privately at Home; and he was the first that built a Temple to the Goddess presiding over *Good-Turns*, which perhaps was the only *Virtue* that the *Romans* did not then adore. Nor was this Emperor, in the midst of all his noble Excellencies, free from several Failures in Morality; being accus'd of too much Affectation and Reserv'dness, as well as Arrogance and Dissimulation; and notwithstanding his *Stoick* Principles, he is blam'd both for Incontinency, and for an unreasonable Partiality to his own Family and Relations.

The two Emperors *Antoninus* and *Verus* began their Reign with great Happiness and Prosperity; and the first Year was signaliz'd, or rather sully'd with the Birth of *Commodus*, the Imposture of *Alexander*, and the Persecution of the *Christians*. *Commodus*, afterwards Emperor, was the Son of *Antoninus*, and born on the 31<sup>st</sup> Day of *August*; but by Reason of his monstrous Life, and his Mother *Faustina's* immodest Practices, some Authors believ'd him to have been a spurious Issue, and begotten by a Gladiator. About the same Time the Impostor *Alexander* became celebrated in *Paphlagonia*; of whom we have a particular Account from *Lucian*, that witty Scoffer both of *Christianity* and *Paganism*, who flourish'd in this Reign. *Alexander* was a Person of a quick Wit, a fine Presence, and an extraordinary Talent of Persuasion, who having learnt from his Master a Mountebank a Secret to make Persons love, hate, &c. associated himself with one *Cocconas* of *Byzantium*,



*tium*, an expert Artist in Physick. These two, after they had deluded great Numbers of credulous People, resolv'd to set up an Oracle among the *Paphlagonians*, whom they knew to be dull and superstitious; for which End they had two Plates of Brass in a Temple of *Apollo*, with an Inscription signifying that *Esculapius* and his Father wou'd soon settle there. *Cocconas* dy'd in a short Time, and then *Alexander* began to deliver his Oracles; and the better to delude the People, he bred up two large Serpents, so tame, that they wou'd suck Women, and play with Children without hurt; and having finish'd this Project, he secretly convey'd a Goose's Egg with an inclos'd young Serpent, into the Foundation of the Temple then building, proclaiming in the Market Place, *That the Town was happy in the Birth of a God*, and breaking the mysterious Egg, he declar'd, *That he had found Esculapius*. Shortly after he shew'd one of his great Serpents, holding its Head under his Arm, to the Astonishment of the Spectators, who imagin'd it the same they had lately seen so small; then he declar'd that this God wou'd return Answers at certain Times, and desir'd that Questions might be sent seal'd; which he receiv'd, shut up in his Sanctuary, and deliver'd back again seal'd as he found them, after he had cunningly open'd them with a hot Needle, without Damage to the Impression. The Answers he gave were all dark and mystical, except such as related to Physick, wherein he was well skill'd; by which he obtain'd vast Sums of Mony, and kept several Officers under him. By his cunning Artifices he deluded the People into a perfect Adoration of him; and his Fame spreading in all Parts, he had afterwards Access to the Emperor *Antoninus*. As to the Persecution of the *Christians*, which began in the first Year of this Reign, some have plac'd it in this Year 61; but upon a full Consideration, we have plac'd it in the following Year, about 62 Years after the Beginning of the third General Persecution under the Emperor *Trajan*.



## CHAP. III.

*From the Beginning of the fourth General Persecution of the Church, to the middle of the fifth General Persecution, under the Emperor Severus, and the Conclusion of the second Century.*

*Containing the Space of about 38 Years.*

*The fourth General Persecution.*

Euseb. Justin. **I.** **T**HO' *Antoninus* always preserv'd the Reputation of a most mild A. D. 162. and equitable Prince, yet under his excellent Government a severe Persecution was rais'd against the *Christians*, which at different Places, with several Intermissions, and different Degrees of Severity, continu'd the greatest Part of his Reign; and this is call'd by most Writers, *The fourth General Persecution*, only some few, who place the fourth Persecution under *Adrian*, call this the fifth. *Antoninus* himself has been much excus'd as to this Persecution; *Tertullian* assures us that he made no Laws against the *Christians*, and *Lactantius* names him not among the Persecutors; and his shining Virtues wou'd naturally lead us to believe him no Ways concern'd in it. Yet if we consider this Prince's Favours to the Philosophers, those profess'd Opposers of *Christianity*, his superstitious Zeal for *Paganism*, and his calling in his Writings the Sufferings of the *Christians*, *meer Obstinacy*; we need not wonder if he countenanc'd their Enemies, took off the Restraints laid by his Predecessor's Decree, and encourag'd them to put the ancient Laws in Execution; which prohibited all Religions not approv'd of by the Senate. The Philosophers of *Rome*, among whom was *Crescens* the *Cynick*, were much corrupted, and had not liv'd up to their own Rules and Maxims, but were Guilty of many notorious Vices: These finding their Lives and Conversations expos'd, and even their best Morals clearly out done by the *Christians*, us'd all Methods of Severity and Revenge, loaded them with all possible Calumnies, and by Insinuations with the Emperors and the People, rais'd a new Persecution against them in the very first Year of the Reign. In this no Endeavours were omitted to cause the *Christians* to lose their Reputations, as well as their Lives; they caus'd their Slaves and Dependents to be tortur'd, in order to make them accuse them of secret Crimes and Enormities, and that in their religious Offices; and the innocent *Christians* were forbidden to justify themselves, and the World to read their Apologies; so that many suffer'd by Means of insuperable Prejudices. This Persecution did not rage so much in the Beginning, as afterwards, which occasion'd some to place it four or five Years after: And we find not the particular Names of any Martyrs in the first Year, besides a Woman call'd *Glycerie*, who is said to have suffer'd at *Heraclia* in *Thrace*, under the Governor *Sabinus*, on the 13th Day of May.

Capitol. D. 22 God being highly displeas'd with the Infidelity of the *Romans*, this Persecution was attended with many deplorable Disasters; particularly the River *Tiber*, by an Inundation overwhelm'd a considerable Part of *Rome*,  
bore



bore along with it a Multitude of People and Cattel, ruin'd all the Country, and caus'd an extreme Famine. This was seconded by Earthquakes, burning of Cities, and a general Infection of the Air, which immediately produc'd an infinite Number of Insects, which wasted all that the Floods had spared. At the same Time the whole World resounded with the Noise of Wars, which almost at once broke out from every Quarter; the *Parthians*, under the Conduct of their King *Vologesus*, surpriz'd the *Roman* Legions in *Armenia*, and cut them in Pieces; the *Catti* invaded *Germany* and *Rhetia*, destroying all with Fire and Sword; and the *Britains* began to make dangerous Revolts. The *Parthian* War being of the greatest Importance, one of the Emperors was judg'd most proper for the Enterprize, and *Verus* himself undertook the Expedition, being accompany'd part of his Way by *Antoninus*, who then left many wise and great Men to attend him, with Design either of securing himself of his Conduct, or of laying a Restraint upon his Vices, which began too openly to appear. During his Absence, *Antoninus*, having quieted the other Parts of the Empire, apply'd himself to many Regulations, and took particular Care in his Choice of wise Governors and Magistrates, being persuaded, That one of the greatest Errors in Government was to put the Magistracy into the Hands of unfit Persons; and therefore lest he shou'd fall into this Misfortune, he with great Easiness and Freedom, refus'd whatsoever was unjustly requested of him. He always gave Persons Encouragement answerable to their Merits, and plac'd them in Stations most suitable to their Capacities; being wont to say, *That tho' it was not in a Prince's Power to make his Subjects as he desir'd, yet he might always make use of their Service by employing them in such Things as they understood.* His excellent Administration so much gain'd the Hearts of the *Romans*, that they offer'd him many peculiar Honours; but he wou'd not accept of any lofty Titles, nor permit Temples to be erected to him; being convinc'd, That Virtue alone made Princes equal to Gods, not the Applauses of the People, and that a King who rul'd justly, had all the World for his Temple, and all good Men for his Priests and Ministers. While *Antoninus* was worthily employ'd at Home, his Colleague *Verus* Abroad pursu'd his Pleasures, much more than the War he was carrying on; wherefore *Antoninus*, being made sensible of his Enormities, judg'd Marriage the most probable Means of retrieving him; and without Delay sent his own Daughter *Lucilla* into *Syria*, and bore her Company as far as *Brundisium*. *Verus* believing *Antoninus* was coming with his Daughter, and fearing his Disorders shou'd be known to him, went to recieve him at *Ephesus*, from whence he return'd shortly after his Marriage at *Antioch* with his new Empress, whose loose Life and Conversation prov'd agreeable to her Husband's, and to the Example her Mother *Faustina* had given her.

The same Year was noted for the Martyrdom of a celebrated *Christian* of *Rome* call'd *Felicitas*, with her seven Sons, *Januarius*, *Felix*, *Philip*, *Silvanus*, *Alexander*, *Vitalis*, and *Martial*. The *Pagan* Priests represented to the Emperor, that it was necessary to appease the Gods by making a Sacrifice of *Felicitas*, as we are inform'd by the Acts of her Martyrdom. *Antoninus* remitted this Affair to *Publius*, Prefect of the City, who finding this holy Woman brave and resolute, began with her Children: *Januarius* the eldest, after he was scourg'd with Rods, was press'd to Death with leaden Weights; *Felix* and *Philip* had their Brains beaten out with Batoons; *Silvanus* was cast down headlong, and had his Neck broken; *Alexander*, *Vitalis*, and *Martial* were beheaded; and lastly, the Mother of them suffer'd with the same Sword. Besides these,

*The Martyrdom  
of Felicitas  
and her seven  
Sons.*

*Act. M.*



these, we have an Account of the Martyrdom of *Concordus*, about the same Time, a Presbyter of the City *Spoletto*, who not only refus'd to sacrifice to *Jupiter*, but also spit on the Face of the Idol; for which he was first put to several Torments, and afterwards beheaded. These violent and unjust Proceedings did not at all discourage the great *Justin*, A.D. 165. who returning to *Rome*, stood up courageously for the Faith, and among An. Ph.  $\frac{4}{5}$  others had frequent Contests with *Crescens* the noted *Cynick* Philosopher, who was not only proud and ill-natur'd, but a notorious Slave to all Vice and Wickedness. *Tatian*, then at *Rome*, gives him the Character of a Traducer of all their Gods, the Epitome of Superstition, the Accuser of heroick Actions, the Contriver of Murthers, the Prompter of Adultery, a Pursuer of Wealth even to Madness, who tho' he pretended to despise Death, yet did most dread it, and to which, as the greatest Evil, he sought to betray both *Justin* and *Tatian*, for their freely reproving the vicious Lives of those philosophical Impostors. This Man, an excessive Lover of popular Applause, by all the base Arts of Insinuation endeavour'd to traduce the *Christians*, and to represent their Religion under the most infamous Character. But in all his Disputes *Justin* found him wretchedly ignorant of *Christianity*, and strongly bias'd by Malice, which he offer'd to make good in a publick Disputation before the Emperor and Senate; assuring them, *That either he had never consider'd the Christian Doctrines, and then he was worse than the meanest Idlers, who never pronounc'd Sentence in Matters unknown to them; or if he had, it was manifest, That either he had no Knowledge of them, or out of a base Compliance with his Auditors, disssembled it for fear of being accounted a Christian, and incurring the Fate of Socrates, whose excellent Principle was, 'No Man was to be regarded before the Truth.* This free and impartial Censure did extremely exasperate *Crescens*, who not long after found Means to bring about his Ruin.

And of Concordus.

Justin's Dispute with Crescens.

Euphr. Dion.

In the mean Time, the Lieutenants of *Verus* successfully carry'd on the War against the *Parthians*, put *Vologesus* to Flight, took *Artaxata* and *Selencia*, burnt and plunder'd the famous Cities *Babylon* and *Ctesiphon*, and demolish'd the magnificent Palace of the *Parthians*. These Wars continu'd four Years with great Variety, and much Bloodshed, till the Valour of the *Romans* prevail'd, so as to become entirely victorious. But these Troops who had gain'd such noble Victories, and defeated Armies of 400000 Men, in their Return were oblig'd to encounter Sicknes and Famine, which destroy'd more than half their Numbers. However this was no Impediment to the Glory of *Verus*, who readily assum'd the lofty Titles of *Parthicus* and *Armenicus*, as if he had justly acquir'd them in the midst of his Debaucheries; and upon his Return to *Rome*, partook of the Honour of a solemn Triumph with *Antoninus*. His Return was thought fatal to the Empire, for he carry'd the Plague into all the Provinces through which he pass'd, and caus'd the Infection to spread throughout all *Italy* and the *Roman* Empire, to the Destruction of infinite Numbers of all Ranks and Qualities. We are told that this dreadful Pestilence began at the taking of *Babylon*, or rather *Selencia*, where the Soldiers pillaging the Temple of *Apollo*, in a Place under Ground found a little Coffer, which upon their opening of it, cast forth a horrible infectious Air, which spread it self, and carry'd Mortality through most Parts of the World; a Story much asserted by the Zealots for *Paganism* and the false Deities. This Plague was follow'd by many other Calamities, as Earthquakes, Famines, Inundations, and Caterpillars, in *Italy*, and other Provinces; all which had such deplorable Effects, that it is generally acknowledg'd, that if the extraordinary Vigilance and Wisdom

The Romans Success in the East.

A.D. 166. An. Ph.  $\frac{5}{6}$

Great Calamities in the Empire.



dom of *Antoninus* had not been a Means for preventing it; the *Roman* Empire had been then torn asunder by the barbarous Nations, who taking Advantage from these Miseries, made Invasions and Irruptions even into *Italy* it self.

The Persecution  
increases.

II. The Miseries and Calamities then befalling the *Roman* Empire, have by many Writers been look'd upon as supernatural Judgments for the Persecution of the *Christians*, which in this Year grew hotter than ever before in this Reign, which has occasion'd several to date its Beginning from this Time. It appear'd most violent at *Smyrna* in *Asia*, As. Pol. from which Church we have an excellent Letter, giving a lively Account of the Martyrdom of several, but especially of the renowned *Polycarp* Bishop of the Place. This Epistle, which was written shortly after, tells us, That all Men were surpriz'd at that Greatness of Mind, that admirable Patience, and that Love to *Jesus Christ* which appear'd in the Martyrs; who when their Bodies were so torn with Scourges that their inmost Viens and Arteries were laid open, endur'd all without a Sigh or a Groan, a plain Evidence that their dear Master stood by and supported them. Those who were condemn'd to the wild Beasts, being kept long in Prison, sustain'd many cruel Torments; being oblig'd to lye upon sharp Spikes plac'd under their Bodies, and tormented divers Ways; that if it were possible, the Tyrant by the Length of their sufferings, might have brought them to deny *Christ*. These persever'd to the last, and in the Presence of the wild Beasts; for the brave *Germanicus* strengthned those who fear'd, by his Patience, and fought gloriously with the Beasts. And when the Proconsul wou'd have perswaded him to spare himself, in Consideration of his Youth, he pull'd the wild Beast to him, and provok'd him, longing to be soon deliver'd from a wicked and unjust World. Upon which the whole Multitude of Spectators admiring at the invincible Courage of the pious Race of *Christians*, cry'd out, *Destroy the Impious; Let Polycarp be sought for!* There following a great Tumult upon these Clamours, *Quintus* the *Phrygian*, seeing the wild Beasts, and other design'd Tortures, became dispirited, and at length gave way to a Desire of saving his Life. This *Quintus*, with some others, as the Epistle observes, had rashly of their own accord put themselves upon the Trial; but being apprehended, gave all Men a signal Example, that none ought to precipitate themselves into such Dangers without Warrant from the Gospel.

Many Cruelties.

Polycarp  
sought for.

He retires.

He foretells  
his Death.

The great *Polycarp* hearing he was sought for, was no ways disturb'd, but resolv'd to stand the Shock; till his Friends knowing his singular Benefit to the Church, prevail'd with him to withdraw into a neighbouring Village, where with a few Companions he continu'd Day and Night in Prayer, interceding with Heaven for the Peace and Tranquillity of all the Churches in the World, according to his usual Custom. Three Days before his Apprehension being at Prayers, he fell into a Trance, and thought he saw his Pillow under his Head all on Fire; which he told his Friends was a prophetick Presage, *That he shou'd be burnt alive for the Cause of Christ*. In the mean Time, being narrowly sought for, he retir'd to another Village, whither his Enemies follow'd him, and seizing upon two young Men, they forc'd one by Torments to confess the Place of his Retreat. *Polycarp* was laid upon a Bed in an upper Room, and tho' upon sufficient Notice of their coming he cou'd easily have escap'd to another Place, yet he refus'd, saying, *The Will of the Lord be done*. Understanding his Persecutors were there, he came down and saluted them with a very chearful Countenance; insomuch that



those that knew him not before, admir'd to behold a Person so truly venerable, of so great Age, and so compos'd a Presence, *and that there needed such Diligence to apprehend one old Man.* He, nothing concern'd, order'd a Table to be spread, furnish'd it with Provisions, and invited them to eat, and only requested for himself that he might have one Hour for Prayer. Which being granted, he betook himself to his Devotions, and being replenish'd with divine Grace, continu'd praying two Hours together, earnestly recommending to God the Case of all his Friends and Acquaintance, small and great, noble and ignoble, and the State of the Catholick Church throughout the whole World, to the Admiration of all that heard him; so that many of the Soldiers began to repent that they were come out against so holy and divine an old Man. His Prayer being ended, they sat him upon an Ass, and conducted him towards the City; being upon the Road he was met by *Herod the Irenarch* and his Father *Nicestus*, who took him into their Chariot, and by plausible Insinuations sought to undermine his Constancy, asking him, *What ill there was in calling the Emperor DOMINUS, and sacrificing, by which he might escape Punishment?* Polycarp at first returning no Answer, and at last refusing to comply, they turn'd their seeming Kindness into Scorn and Reproaches, and thrust him out of the Chariot with so much Violence, that his Thigh was bruise'd with the Fall. Whereat nothing daunted, as if he had receiv'd no Hurt, he cheerfully hastned to the Place of his Execution under the Conduct of his Guard; and being arriv'd there, after a confus'd Noise and Tumult among the Multitude, a Voice from Heaven was heard by many, but none seen who deliver'd these Words, *Be courageous, Polycarp, and quit thy self like a Man!* Which cou'd not but remind him of that glorious Promise made to him by *Christ* about 70 Years before, *Rev. 2. 10. Be thou faithful unto Death, and I will give thee a Crown of Life.* *He is apprehended.*

Polycarp being brought before the publick Tribunal, a great Shout was made, all rejoycing that he was apprehended. The Proconsul, whose Name was *Statius Quadratus*, demanded of him, *Whether he was Polycarp?* which being confess'd, he began to persuade him to recant; *Regard,* said he, *thy great Age, swear by the Genius of Cæsar, repent, and say with us, 'Take away the Impious; the usual Terms and Proposals made to oblige Christians to deny their Faith. The holy Man looking about the Stadium, and beholding the Gentile Multitudes, with a severe Countenance wav'd his Hand to them, look'd up to Heaven, and with a Groan cry'd; Take away the Impious. The Proconsul still persuaded him to swear, and to blaspheme Christ, promising to release him; which Motion drew from Polycarp this generous Confession, Fourscore and six Years I have serv'd him, and he never did me any Injury; how then shall I now blaspheme my King and my Saviour? And when the Proconsul still urg'd him to swear by Cæsar's Genius, he reply'd, Since you are so vainly ambitious that I shou'd swear by the Emperor's Genius, as you call it, as if you knew not who I am, hear my Confession, 'I am a Christian: If you desire a farther Account of that Religion, appoint a Day, and you shall hear it. The Proconsul advising him to persuade the People, he answer'd, To you I chuse to address my Discourse; for we are commanded to give to Princes and the Powers ordain'd of God all due Honour, and such as is not prejudicial to our Profession: As for the People, I think them not competent Judges, to whom I shou'd give an Account of my Faith. Upon this Quadratus betook himself to severer Arguments, and told him, That he had wild Beasts ready at hand to* *He is encouraged by a Voice from Heaven.*



*devour him, unless he wou'd turn: The other desir'd him to call for them; for he was not at all dispos'd to turn from Good to Evil; it being only honourable to turn from Vice to Virtue. The Proconsul added, That since he despis'd the wild Beasts, unless he repented, he wou'd use a more terrible Punishment to tame him, which was Fire. To whom Polycarp return'd this Answer, Thou threatnest me with a Fire that burns for an Hour, and then dies; but art ignorant of the Fire of the future Judgment, and eternal Damnation, reserv'd for the Ungodly. But why do you make Delays? Order what Punishment you think fit. This and much more he spake with Joy and Confidence, and a divine Grace was conspicuous in his very Looks, so that the Proconsul himself was astonish'd, who sent his Cryer into the middle of the Stadium, to proclaim three Times, Polycarp had confess'd himself a Christian! Whereupon the whole Multitude both of Jews and Gentiles in Smyrna, with a Shout cry'd out, This is the great Doctor of Asia, and the Father of the Christians! This is the Destroyer of our Gods, who teaches Men not to sacrifice, or to worship the Deities! After this they desir'd Philip the Asiarch, that he wou'd let loose a Lion against him; but Philip excus'd himself because those Kind of Spectacles were already over, and not to be re-assum'd the same Day. Upon which, they unanimously demanded, That he might be burnt alive; a Fate which he himself had prophetically foretold shou'd be his Portion.*

*His Constancy.*

*He is order'd to be burnt.*

This Proposal was no sooner made than executed, each Man striving to bear a Part in this Tragedy, with incredible Speed fetching Wood and Faggots from several Places, especially the Jews, whose Malice to the Christians was almost as natural to them as for the Fire to burn. The Fuel being prepar'd, Polycarp untty'd his Girdle, laid aside his Garments, and began to put off his Shoes; Offices unusual to him, the Christians ambitiously striving to be admitted to do them for him, and happy the Person who cou'd first touch his Body: So great a Veneration even in his younger Years had he obtain'd by his admirable Life and Conversation. The Officers having dispos'd all Things for his Execution, came according to Custom to nail him to the Stake; which he desir'd them to omit, assuring them, *That He who gave him Strength to endure the Fire, wou'd enable him, without Nailing, to stand immoveable in the hottest Flames.* Upon which they only ty'd him, after which standing with his Hands behind him like a Sheep design'd for Slaughter, and a grateful Sacrifice to the Almighty, he pour'd out this following Prayer,

*His Prayer.*

*O Lord God Almighty, the Father of thy well-beloved and ever-blessed Son Jesus Christ, by whom we have receiv'd the Knowledge of Thee; the God of Angels, Powers, and of every Creature, and especially of the whole Race of just Men who live in thy Presence! I bless thy holy Name that thou hast vouchsaf'd to bring me to this Day, and to this Hour, that I may receive a Portion among thy blessed Martyrs, and drink of thy Son's Cup, for the Resurrection to eternal Life, both of Soul and Body, in the Incorruption of the Holy Spirit. Into which Number grant I may be receiv'd this Day, as a fair and acceptable Sacrifice; as thou, the only true and faithful God, hast prepar'd, foreshewn, and now accomplish'd. For this, and for all other Benefits, I praise thee, I bless thee, I glorifie thee, through the eternal High-Priest, thy beloved Son Jesus Christ; with whom to thee and the Holy Ghost, be Glory both now and for ever, Amen. Which last Word being pronounc'd with an audible Voice, the Ministers of Execution blew up the Fire, which encreasing to a mighty Flame, behold a Miracle, seen by those who wrote this Account, the Flames disposing themselves into the Shape of an Arch, like the Sails of a Ship swell'd with*



with the Wind, gently encircling the Body of the Martyr, who stood in the midst, not like scorched Flesh, but like Gold or Silver purify'd in the Furnace; his Body sending forth a delightful Frangency, like Frankincense, or some other costly Spices. At length, when those impious Wretches saw that his Body cou'd not be consum'd with Fire, they commanded the Executioner to stab him with his Sword; which being done, there came forth so great a Quantity of Blood, as extinguish'd the Fire; which rais'd an Admiration in all the People, to consider what a Difference there was between the Infidels and the Elect. The *Christians* were desirous to have given his Body an honourable Burial, but were prevented by some, especially *Jews*, who prompted *Nicetes* to advise the Proconsul not to bestow his Body upon them, lest leaving their crucify'd Master, they shou'd henceforth worship *Polycarp*. Whereupon his Body was order'd to be burnt in the Pile; nevertheless the *Christians* gather'd up his Bones, as a choice and inestimable Treasure, and decently interr'd them. In which Place they resolv'd, if possible, to meet annually, and celebrate the Birth-Day of his Martyrdom; both to honour the Memory of the Departed, and to encourage others to give the like Testimony to the Faith: Both which Considerations gave Birth to the solemn Anniversary Commemorations of the Martyrs, generally observ'd in the Primitive Church. Thus dy'd this Apostolical Man, Disciple of St. *John*, in an extreme old Age, after he had been Bishop of *Smyrna* above 70 Years, and as some think, 86. Bishop *Pearson* has several remarkable Arguments, to prove that his Martyrdom hapned under *Antoninus Pius*, in the Year 147; but *Monf. Tillemont* seems to us to have fully answer'd them, and to have prov'd, that it hapned in this Year 166, and on Saturday the 23d of February.

*His Execution,*

*The first Commemoration of the Martyrs.*

To return from *Smyrna* to *Rome*, at the same Time the Persecution grew hot in that City; insomuch that the Champion *Justin* found it necessary to write a Second Apology for the *Christians*, it being about 16 Years after the Writing his First, and directed to the Emperor *Antoninus* and the Senate of *Rome*; tho' some by Mistake think it written in the last Reign, and directed to *Antoninus Pius*. The Occasion of it was this. A Woman at *Rome* had together with her Husband liv'd in all manner of Wantoness and Debauchery, but being at length converted to *Christianity*, she sought by all Arguments and Persuasions to reclaim him from this loose and vicious Course. But tho' the Man continu'd obstinate and deaf to all Reason; yet by the Advice of her Friends, she still remain'd with him, hoping that Time might reduce him; till finding him grow insupportable, she procur'd a Divorcement from him. The Man was so far from being cured, that he was more enrag'd by his Wife's Departure, and accus'd her to the Emperor for being a *Christian*; she also put in her Petition, to obtain leave to answer for her self. Whereupon he left the Prosecution of his Wife, and turn'd his Anger against one *Ptolemus*, by whom she had been converted to *Christianity*, whom he procur'd to be cast into Prison, and there a long time tortur'd, merely upon his confessing himself a *Christian*. At length, being brought before *Urbicus* Prefect of the City, he was condemn'd to Death: Whereat *Lucius*, a *Christian* that stood by, cou'd not withhold from representing to the Judge, That it was very unjust, that an innocent and virtuous Man, charg'd with no Crime, shou'd be adjudg'd to dye merely for bearing the Name of a *Christian*; a Proceeding no ways reputable to the Government of such Emperors as they had, and of the august Senate of *Rome*. Which he had no sooner said, but he was together with a third Person sentenc'd to the same Fate; *Lucius* thanking him, For delivering him from

*Justin Martyr writes his second Apology.*

T t 2

wicked



wicked Governors on Earth, and sending him to the Governor of Heaven. The Severity of these Proceedings awaken'd *Justin's* Solitude and Care for the rest of his Brethren, and he immediately drew up an Apology for them: 'Wherein he laid down a true and clear Narration of the Case, 'complaining of the Injustice and Cruelty of such Procedures, to punish 'Persons merely for the Name of *Christians*, without ever accusing them 'of any material Crimes; answering the Objections usually urg'd against 'them, and desiring no more Favour, than that what Determination 'soever they shou'd make of it, his Apology might be put before it; 'that so the whole World might be Judge of them, when they had been 'once truly acquainted with their Case. This Apology was written in the Year 166, in which Year, *Celadion* Bishop of *Alexandria* dy'd, after he had held this Dignity in great Reputation about 14 Years; and was succeeded by *Agrippinus*, who continu'd in the See about 12 Years, being the ninth bishop of *Alexandria*, after the Evangelist *St. Mark*.

*Agrippinus,*  
*the tenth Bi-*  
*shop of Alex-*  
*andria.*  
*Antoninus's*  
*Superstition.*

This Year proving exceeding terrible to the *Romans*, the Emperor *Antoninus*, to put a Stop to all the threatening Miseries and Calamities, instead of regarding *Justin's* Apology, made use of all Kinds of *Paganish* Methods, which he pursu'd with infinite Zeal and Superstition. He sent for Priests from all Parts to dispatch the innumerable Company of Sacrifices, vow'd and offer'd upon this Occasion; celebrated all the Sacred Foreign Rites that ever were known in *Rome*; purg'd the City all manner of Ways but the right; and exhibited the Solemnities call'd *Lectis Terma* seven Days together. So many Victims were slain upon this account, that some Men satyrically observ'd, *That if the Emperor return'd Victorious, he wou'd find no Oxen left in all his Empire*. Having perform'd all Ceremonies, *Antoninus* march'd against the *Marcomanni* and *Quadi*, taking *Verus* along with him; who had rather have staid at *Rome*, to continue his Debaucheries, which *Antoninus* endeavour'd to prevent. The

*Capitol.*  
*Dion.*

A. D. 167. two Emperors took the Way of *Aquileia*, where they advanc'd towards the *Marcomanni*, beat them out of their Trenches, and made a great Slaughter of them. *Victorinus*, Captain of the Guards, was slain in the Battel, with a great Number of his best Troops; but this did not hinder the two Emperors from pursuing their Advantage, pressing so forcibly upon the Enemy, that at last they broke through their Army; which occasion'd the greatest Part of their Allies to slay the Authors of the Revolt, draw off their Forces, and desire a Truce. After which the Emperors again pursu'd the Enemy, overcame them in several Contests, defeated them entirely, and return'd into *Italy* without any considerable Loss.

*Justin Martyr*  
*with six others*  
*apprehended.*

And now the Time was come, that the great *Justin*, who had so bravely defended the *Christian* Religion, shou'd seal it with his own Blood; the Account of which we have from the *Acts of his Martyrdom*; which are believ'd to be very ancient and authentick, tho' not so certain as those of *St. Polycarp*. They inform us, That *Justin* and six of his Companions having been apprehended, were brought before *Rusticus*, Prefect of the City, who was a great Philosopher, and Tutor to the present Emperor *Antoninus*; who seeing *Justin*, perswaded him To obey the Gods, and comply with the Emperor's Edicts. The Martyr told him, That no Man cou'd be justly condemn'd, that obey'd the Commands of *Jesus Christ*; and when the Governor ask'd him, In what kind of Learning and Discipline he had been educated; he answer'd, That he had endeavour'd to understand all Kinds of Discipline, and all Methods of Learning, but had finally acquiesc'd in the *Christian Discipline*, notwithstanding its small esteem among prejudic'd Persons. Wretch that thou art, said the Governor, art

*Justin's Dis-*  
*courge with the*  
*Governor.*

*A. T.*  
*Justin.*

\*  
thou



*thou then captivated with that Discipline? I am*, reply'd the Martyr; *for with sound Doctrin do I follow the Christians.* And when ask'd what that Doctrin was; he answer'd, *The true Doctrin which we Christians do profess, is this, We believe the one only God to be the Creator of all Things visible and invisible, and our Lord Jesus Christ to be the Son of God, foretold by the ancient Prophets, and who shall come to be Judge of all Mankind; a Saviour, Preacher, and Master to all those duly instructed by him: That as for himself, he was too mean and unable to say any Thing becoming his infinite Deity; that this was the Business of the Prophets, who had many Ages foretold the coming of the Son of God into the World.* The Prefect next enquired, *Where the Christians were wont to assemble;* and being told, *That the God of the Christians was not confin'd to a particular Place,* he ask'd in what Place Justin usually instructed his Disciples, who gave him an account of the Place where he dwelt, acknowledging, *That he Preached the Christian Doctrin to all that resorted to him.* Then having severally examin'd his Companions, the Prefect thus address'd himself to Justin; *Hear, thou who art noted for thy Eloquence, and who thinkest thy self in the right; if I cause thee to be scourg'd from Head to Foot, dost thou think to obtain Heaven?* He answer'd, *Tho' he shou'd suffer what he had threatned, yet he hop'd to enjoy the Portion of all true Christians; well knowing, that the Divine Favour was laid up for all such, and shou'd be, as long as the World endur'd.* And when again ask'd, *Whether he expected that Reward;* he reply'd, *That he did not only expect it, but he so certainly knew it, that there was no Room for Doubt.* Upon this, the Governor without farther arguing, commanded them to go all together, and Sacrifice to the Gods. The Martyr declar'd, *That no Man in his right Mind, cou'd desert Truth, to embrace Error and Impiety;* and when threatned, *That unless they comply'd, they shou'd be tormented without Mercy;* Justin added, *They desir'd nothing more earnestly, than to endure Torments for the sake of Jesus Christ, and be saved; which wou'd add to their Happiness, and procure them Confidence at the dreadful Tribunal of their Lord and Saviour, before which the whole World must appear.* To which the rest assented, crying, *Dispatch us as you please, for we are Christians, and cannot sacrifice to Idols.* Whereupon the Governor pronounc'd this Sentence; *They who refuse to sacrifice to the Gods, and to obey the Imperial Edict, let them be first scourg'd, and then be beheaded according to the Laws.* The holy Martyrs, rejoyc'd and bless'd God for this Honour bestow'd upon them; and being led back to Prison, they were accordingly scourg'd, and afterwards beheaded; their Bodies being taken up, and decently interr'd by the Christians. And thus dy'd the celebrated Apologist and Martyr Justin, whose Writings have been justly admir'd in all Ages, tho' not wholly free from Errors.

*Justin and his Companions suffer.*

*Euseb.* Not long after the Death of Justin Martyr, in the 7th Year of Antioch. A.D. 168. ninus, Anicetus, after he had been 11 Years Bishop of Rome, dy'd, by An. Ph. 7<sup>8</sup> Martyrdom according to some; and was succeeded by Soter, a Campanian of Fundi, Son of Concordius, a Person eminent for his diffusive Charity to distant Churches; who continu'd in the See about eight Years, and was the eleventh Bishop of Rome, after St. Peter and St. Paul. In the same Year dy'd Eros Bishop of Antioch, after he had held this Dignity about 26 Years; and was succeeded by the famous Theophilus, a Person celebrated both for his Learning and Piety, who continu'd in this See about 13 Years, and was the sixth Bishop of Antioch after the Apostles. This was a remarkable Season for Learned Christian Writers; among whom Dionysius, now Bishop of Corinth, was not the least noted; who not only took Care of his own Flock, as Eusebius observes, but also made the

*Soter, the eleventh Bishop of Rome.*

*Theophilus, the sixth Bishop of Antioch.*

*Dionysius, Bishop of Corinth.*



the *Christians* of other Countries Partakers of his divine Labours, causing them to profit every where by his Catholick Epistles, which he sent to many Churches; of which we have only some Fragments remaining in *Eusebius*, which shew them to be as well Historical, as Instructive.

A. D. 169. *Tatian* was another eminent Writer, who continuing still Orthodox, after the Death of *Justin Martyr*, kept up the same School for the Benefit of the *Christians* in *Rome*; among whose Scholars *Rhodon* was the most noted.

*Tatian writes against the Gentiles.*

And as *Tatian* follow'd his Master *Justin's* Steps in opposing the *Gentiles*, he also wrote a remarkable Treatise against them: ' Proving, ' that the *Greeks* learnt their Sciences from those whom they term'd *Barbarians*, and corrupted them besides; proceeding to the Explication and ' Defence of the *Christian Religion*, the Nature of God, of the Word, ' of the Resurrection of the Body, of the Freedom and Nature of the ' Soul, and of Devils, discovering the Snares they lay for Men; all the ' way mixing Satyrical Reflexions upon the *Pagan Theology*, and the ' corrupt Manners of their Gods and Philosophers; shewing that the ' Writings of *Moses* were more ancient than all other Histories, and ' giving an admirable Description of the holy Conversation of the *Christians*. This Work is very full of profane Learning, written elegantly, but not elaborately, and well digested. In this Year, *Monf. Tillemont* places the second *Greek Version* of the Old Testament after our Saviour's Birth, which was made by *Symmachus*, first a *Samaritan* and a *Jew*, then an *Ebionite*; who has taken great Liberty in his Translation, observing the Sense, and not keeping so close to the Words as *Aquila* did 32 Years before him.

*Symmachus translates the Bible into Greek.*

The two Emperors still continu'd the Wars with the Barbarous Nations in the North; and Winter being far advanc'd, they design'd to tarry at *Aquilcia* till it was past, but the Plague oblig'd them to part from thence with some of their Forces; in which Journey *Verus* was seiz'd with an Apoplexy near *Altinum*, and dy'd shortly after, in the 38th Year of his Age, after he had reign'd almost nine Years with *Antoninus*. It is most generally thought that Poison was the Cause of his Death; which some attribute to the Empress *Faustina*, but most to his Wife *Lucilla*, being highly jealous of him for the Passion he bore to his own Sister *Fabia*. Notwithstanding his infamous Life, *Antoninus*, out of a peculiar Kind of Goodness, and Respect to his own Family, caus'd him to be deify'd after his Death; tho' with no great Satisfaction, either to Senate or People.

*The Death of Verus.*

*Capitol. Dion.*

A. D. 170.

An. Ph.  $\frac{2}{15}$

*Antoninus pursues the Wars in the North.*

III. *Antoninus*, who before govern'd both an Empire and an Emperor, had now the former alone left to his Charge; and marrying his Daughter *Lucilla* to *Pompeianus*, he left *Rome* to finish the War with the *Marcomanni*, who joyning with the *Quadi*, *Sarmatians*, *Vandals*, and other barbarous Nations, became more formidable than ever; so that the Wars against *Hannibal* and the *Cimbri* carry'd not more Terror with them. The Emperor, who saw his Army wasted by Pestilence, and Losses sustain'd in former Encounters, and the Treasury exhausted by vast Expences, found himself surrounded with such Difficulties as he had never before experienced. He was constrain'd to remedy the first Misfortune, by lifting the Gladiators, the Banditti of *Dalmatia* and *Dardania*, and the Slaves, which had never been practis'd but in the second *Punick War*; and the latter, by following the Examples of *Nerva* and *Trajan*, and selling the Moveables belonging to the Empire. Before the first Battel, the Impostor *Alexander* had the Confidence to send some few Verses to the Emperor in the Nature of an Oracle, intimating, ' That

*Capitol. Lucian.*

' if



‘ if he threw two Lions into the River *Ister*, with *Arabian* Sweets for a Sacrifice, he shou’d be victorious and happy : Which *Antoninus* out of Superstition obey’d ; but with so little Success, that he lost above 20000 Men in Battel, and was pursu’d to the very Walls of *Aquileia*. But this Affront so rowz’d the Fury and Courage of the *Romans*, that in a short time they repuls’d these formidable People, drove them into *Pannonia*, and so harrafs’d them with repeated Attacks and Skirmishes, that they were constrain’d at length to receive such Articles as the Emperor thought fit to impose upon them.

About this Time, *Melito* that excellent Writer and Bishop of *Sardis*, Melito presents an Apology for the Christians. formerly mention’d, finding the *Christians* severely and unjustly treated, presented an Apology to the Emperor *Antoninus*, of which we have a Fragment in *Eusebius* : ‘ Wherein he intreated the Emperor, that he ‘ wou’d vouchsafe to examin the Accusations alledg’d against the ‘ *Christians*, and cause the Persecution to cease, by revoking the Edict ‘ publish’d against them : Representing to him, That the *Christian* Reli- ‘ gion was so far from being destructive to the *Roman* Empire, that it ‘ was very much enlarg’d since the Propagation thereof ; that this Reli- ‘ gion was persecuted only by wicked Emperors, such as *Nero* and *Domi- ‘ tian* ; that the Emperors *Adrian* and *Antoninus Pius* had written several ‘ Letters in its Behalf ; and therefore he hop’d to obtain of his Clemency and ‘ Generosity, the Favour he so earnestly requested. This Champion wrote many other remarkable Pieces, of which we have only the Titles remaining ; daily doing Service to the Church of God, which was continually attack’d, both by *Pagans* without, and by Hereticks within. For about this Time cle. Al. arose those Hereticks call’d *Antitastes*, or *Opposites* ; as opposing one God The Antitastes against another ; being a Branch of the *Valentinians* and *Marcionites*, who held abominable Principles ; and taught, that Sin deserv’d rather Reward than Punishment, and accordingly wallow’d in all Kinds of Euseb. &c. Vices and Enormities. Not long after, *Justin’s* Scholar *Tatian*, who had A. D. 171. An. Ph. 10 been so very serviceable to the Church, being swell’d with an extraordinary Conceit, fell from his Orthodox Principles, and leaving *Rome*, in *Mesopotamia* he joyn’d several of the Errors of *Saturninus*, *Marcion*, and *Valentinus* with his own, and form’d a new Sect, call’d by the Name of The Encratites, begun by Tatian. *Encratites* or *Continents* ; because these Hereticks condemn’d the Use of Marriage, as also of divers sorts of Meats and Wine ; pretending to lead a sober and austere Life. They celebrated the Sacrament only with Water, instead of Wine ; for which they were sometimes call’d *Hydroparastates*, and *Aquarians* ; and affirm’d that our Forefathers were damn’d. This Sect spread it self through *Pisidia*, *Cilicia*, with *Asia Minor* and *Greece*, and as far as *Rome*, *Gaul* and *Spain* ; insomuch that many eminent Men afterwards thought fit to write against it. It had several Branches, particularly the *Severians*, founded by *Severus*, who rejected the Epistles of The Severians ; *St. Paul* and the *Acts of the Apostles* ; and the *Apotactites*, and *Cathares*, The Apotactites. who renounc’d all the Riches and Conveniencies of this World, call’d themselves *Apostolicks*, and damn’d all others that possess’d them. About the Beginning of these *Encratites* there arose two other Sorts of Hereticks ; the *Adamites*, a Branch of the *Carpocratians*, formerly mention’d in the Year 130 ; and the *Alogi* or *Alogians*, in *Asia Minor* ; so call’d The Alogi ; because they deny’d the Divine *Logos*, and the Gospel and Writings of *St. John*, which do insist so much upon it, attributing them all to the Heretick *Cerinthus*.

Euseb. Epiph. &c. Thus was the Church of God afflicted with divers Heresies, even in the midst of Persecution ; and the Devil, who seem’d to have us’d all his Arts in attacking it with Libertinism, now thought of surprizing it by an



of Montanus,  
and his He-  
refie.

an appearing Sanctity, and uncommon Austerities; which he carry'd on by means of *Montanus*, a Person born at *Ardaba*, a little Village in *Mysia* in the Confines of *Phrygia*. Pride, and an immoderate Ambition first betray'd him; at which Breach Satan having enter'd, took possession of the Man, who acted by the Influence of an Evil Spirit, was wont on a sudden to fall into Enthusiastick Fits and Ecstatick Raptures, which caus'd him in a frantick Manner to pour out wild and unheard-of Things, and to Prophesie in a Way and Strain hitherto unknown to the Church. His first Profelytes were his Country-men the *Phrygians*, whence his Sect deriv'd the Name of *Cataphryges*; whom he instructed in the Arts of Evil-speaking, teaching them to reproach the whole *Christian* Church, for refusing to acknowledge his Pseudo-prophetick Spirit; the same Spirit on the contrary pronouncing them Blessed, that joyn'd themselves to this new Prophet. Among the rest of his Disciples, two Women were especially remarkable, *Prisca* and *Maximilla*, whom he first corrupted, and then imparted his Demon to them, whereby they were immediately enabled to utter the most frantick, incoherent and extravagant Discourses. *Montanus* laid his Scene with all imaginable Subtilty; for in the Foundation-Principles of Religion he agreed with the Catholick Church, entirely embrac'd the Holy Scriptures, and pretended that he must receive the Gifts of Divine Grace extraordinarily conferr'd upon him; which he gave out, were more immediately the Holy Ghost. Then he made a singular Shew of some unusual Rigours and Severities in Religion, gave Laws for more strict and frequent Fasts than the Orthodox us'd, forbad all second Marriages as Fornication, allow'd of Divorces, prohibited his Followers to avoid Martyrdom, and Excommunicated them for the least Crime; call'd *Pepuza* and *Tymium*, two little Towns of *Phrygia*, by the Name of *Jerusalem*, that he might the more plausibly invite unwary Profelytes to flock thither. And the more to oblige such Persons as might be serviceable to him by the Proposals of Profit, he us'd all Methods of extorting Money from his deluded Followers, especially under the Notion of Gifts and Offerings; for which purpose he appointed Collectors to receive the Oblations that were brought in; with which he maintain'd Under-Officers, and paid Salaries to those who propagated his Doctrins about the World. His Followers proclaim'd him the *Comforter* promis'd by our Saviour, added many other Notions and Practices, infected the Church longer than any other Hereticks before them, and were divided into many Sects and Branches, as we shall have occasion to take notice afterwards.

In the mean Time the Emperor *Antoninus*, having brought the barbarous Nations to some Cessation, return'd to *Rome* with great Honour, where he celebrated his *Decennalia* according to Custom, and made such Vows as were usual upon such Occasions. During the Peace, he apply'd himself to a farther Regulation of the Laws and Policy: And first, he ordain'd that no Enquiry shou'd be made into the State and Condition of deceas'd Persons after five Years; and lest Crimes shou'd go unpunish'd, and private Persons suffer by Delays in Processes, he increas'd the Number of Court-Days. That those who were Free-born might easily prove it, he ordain'd, that each *Roman* Citizen shou'd enter what Children they had born, in the Temple of *Saturn*, where the publick Records were kept. He provided for the Security of Minors and Pupils, by constituting a particular *Prætor*, call'd *Tutelaris*; and reform'd that Law which order'd those Curators call'd *Lætorie* to be given to Minors, in Case of Lunacy or Extravagancy. He moderated the Publick Expences, lessen'd the Number of Shews and Sports, and reform'd all the Abuses of Sales and Usury.

A. D. 172.  
An. Ph.  $\frac{11}{12}$

Antoninus his  
Regulations.



Usury. He took so much care to hinder unlawful Marriages, that he dissolv'd that of a Lady of Quality, who had been marry'd to her Uncle several Years. To put a Restraint upon the Luxury of the City, he prohibited the Use of Litters and Chariots to all private Persons; and endeavour'd by all Methods to correct the Looseness and Disorders of Young Persons of both Sexes, without knowing it was his own private Interest: For he was in a great measure ignorant of the Wantoness and Irregularities of his own Empress *Faustina*. These and many other excellent Regulations were made by him, sufficiently denoting both the Greatness of his Capacity, and the Piety of his Intentions.

*Euseb.  
Epiph.*

In the Time of these Regulations flourish'd several *Christian* Writers, as *Pinytus*, *Philippus*, *Modestus* and *Bardefanes*; all mention'd by *Eusebius*. *Pinytus* was Bishop of *Gnosus* in the Island of *Crete*, who wrote an Epistle to *Dionysius* of *Corinth*, very learned and eloquent, shewing at once a most profound Knowledge in Divinity, and a most tender Care over that Flock with which God had intrusted him. *Philippus* was Bishop of *Gortyna* in the same Island, who wrote a particular Treatise against the Heretick *Marcion*, as likewise did *Modestus*. But *Bardefanes* was still more remarkable, a Native of *Mesopotamia*, and an Inhabitant of the City of *Edeffa*; who being of excellent Parts and Abilities, compos'd two Tracts in *Syriack*, translated into *Greek* by his Disciples; the first against *Marcion*, and other Hereticks; and the second concerning Fate, which he dedicated to the Emperor *Antoninus*. Besides which he wrote other Treatises, upon the Persecutions then rais'd against the *Christians* in *Syria*; and courageously withstood the Emperor's Friend *Apollonius*, who advis'd him to deny that he was a *Christian*, undauntedly replying, *That he did not fear Death, which was still unavoidable, tho' he shou'd answer the Emperor's Expectations*. But about this Time, this Man adorn'd with so many Virtues, fell into Heresie, suffering himself to be infected with the Errors of the *Valentinians*; inventing new *Æones*, and denying the Resurrection of the Dead. He acknowledg'd indeed the Law and the Prophets, together with all the New Testament; but then he admitted several Apocryphal Books along with them, so that he became the Author of a new Heresie, his Followers being call'd *Bardefanestes*, who still added other Errors to his. He left a Son behind him call'd *Hermonius*, who compos'd several Books, that were afterwards refuted by St. *Ephrem* of *Edeffa*.

*Dion.  
Cass.  
Euseb.  
Tertul.*

In the mean Time the *Marcomanni*, who only design'd to lay the Emperor asleep by their Submission, all took up Arms with greater Fury than formerly; being so much the more formidable, because they had drawn over to their Side all the Nations from *Illyricum* to the farthest Parts of *Gaul*. *Antoninus* soon undertook an Expedition against them, having first begg'd the Gods Assistance by Prayers and Sacrifice; and arriving at *Carnutum*, he pass'd the River *Danube* by a Bridge of Boats, gain'd Advantages of the Enemy in several Encounters, burnt their Barns and Houses, and receiv'd several of the Chief of their Allies; who astonish'd at the Suddenness of his Victories, came in to submit themselves. But the most memorable Engagement was among the *Pannonian* Mountains, on the North of the *Danube*; which might have prov'd fatal to the *Roman* Empire, had not some miraculous Accident interpos'd, which much redounded to the Honour of the *Christian* Religion. It was begun by the Enemy's Slingers cross the River *Granus*, who brought *Antoninus* himself into some Danger; but the *Romans* being rowz'd by the Affront, furiously pass'd the River, fell in with the Enemy, and made a great Slaughter. The Enemy timely retir'd with no little Policy, and rightly judging that they shou'd be pursu'd, left several Companies of Archers, cover'd with

U u some

*Pinytus.*

*Philippus, and  
Modestus, flourish.*

*A. D. 173:  
An. Ph. 12  
13*

*Bardefanes,  
and his Heresie.*

*A. D. 174:  
An. Ph. 13  
14*

*Antoninus goes  
again into the  
North.*



*He meets with  
a miraculous  
Deliverance.*

some Horse, to skirmish with the *Romans*, as tho' they intended to stop their Progress. Whereupon the *Romans* advanc'd with more Bravery than Conduct, an usual Thing after Success, and briskly attack'd these Archers; who according to Orders immediately fled, and cunningly drew the whole *Roman* Army among scorched barren Mountains, where they were suddenly block'd up on every Side. But they not apprehending the Danger, and imagining their Courage invincible, continu'd fighting notwithstanding the Disadvantage of the Place; which caus'd more of them to be slain than of the Enemy, who stood upon the defensive, being not willing to leave that to Chance which they expected from Delay. The *Romans* cou'd not conceive the Reason of this Conduct, till the excessive Heats between the Mountains, great Weariness, Wounds, and a violent Thirst had entirely disheartned and confounded them; at which Time they found, that they cou'd neither fight nor retreat, and that they must either suffer themselves to be cut in Pieces, or become a Prey to their barbarous Enemies. In this deplorable Extremity, where Rage and Despair were principal Attendants, *Antoninus* more concern'd at his Soldiers Miseries than his own, ran through all their Ranks, and in vain endeavour'd to raise their Hopes by performing Sacrifices, in which they no longer now confided. When the Sun had exhausted all their Strength, they perceiv'd their Enemies ready to attack them; and having no Expectation either from their own Courage, from Fortune, or their Gods, nothing was heard but Groans and Lamentations, nothing seen but the blackest Marks of the most horrible Desolation. But just as the Army was ready to be destroy'd, God was pleas'd to deliver them by means of a sudden Fall of great Quantities of Rain, with which the languishing Soldiers were reliev'd by holding their Mouths, Helmets and Bucklers up to Heaven. And while the *Barbarians* attack'd them in that Posture, making them swallow their own Blood mingled with the Water; the same Clouds that had sent so kind a Shower upon the *Romans*, at the same Time discharg'd a terrible Storm of Hail, accompany'd with Thunder and Wild-Fire against the Enemy. So that while the former refresh'd themselves, and quench'd their Thirst, the latter were exceedingly scorch'd and confounded with the amazing Flames from Heaven, which neither the Water nor their own design'd Wounds cou'd extinguish. This caus'd many with their Wives and Children to surrender themselves to the *Romans* to receive the Benefit of this miraculous Shower. These were treated with great Clemency by the Emperor; but the Soldiers, more enrag'd at the Affront they had receiv'd, than affected with the Danger they had escap'd, cut in Pieces all that made Resistance, put the rest to flight, and took great Numbers of Prisoners.

The Substance of this memorable and miraculous Deliverance is sufficiently confirm'd both by *Christian* and *Pagan* Writers; who unanimously ascribe it to the Power of God. Some of these Writers liv'd almost in the same Age, all of them before Learning was sunk; so that we ought not to dispute their Authority. *Dion Cassius* has given us a particular Account of it, and ascribes it to some divine Power assisting the Emperor; tho' he confesses that some had attributed this salutary Storm to the Enchantments of one *Arnuphis* an *Aegyptian* Magician; which Opinion is deservedly expos'd by his Abridger *Xiphilin*, because the Emperor was never addicted to Magick, and declares in his *Meditations*, That he had learn'd of *Diognetus*, never to give Ear to such sort of Fooleries. Other *Heathen* Writers, as *Capitolinus*, *Themistius*, and *Claudian*, ascribe



it to the Prevalency of the Emperor's own Prayers; of whom *The- mistius* puts this Prayer in his Mouth, *O Lord, the Giver of Life, I implore thy Assistance, and lift up these Hands to thee, which were never stain'd with Human Blood.* The Care that the Pagans took to carry off the Honour of this miraculous Event, serves at least to confirm the Truth of the Fact. And without Fear of being thought too credulous, or endeavouring to support the *Christian* Religion by Fable and Falshood, Artifices it never needed, we shall affirm, That there is no Reason to reject the Testimony of the Writers of those Times, who positively assure us, That the Captain of the Guards having inform'd the Emperor, *That God deny'd nothing to the Christians, of whom many were in the Legion of Melitene, a City of Cappadocia, and that he ought to try if their Prayers would procure that Deliverance which he could not otherwise expect:* The Emperor order'd they shou'd be call'd together; and that they all at the same Time did with Success invoke the only true God, whom the Winds and Storms obey, and who had often deliver'd his Servants by such extraordinary Interposition. *Antoninus* being too just to stifle the Miracle, immediately wrote to the Senate of Rome in Favour of the *Christians*, and order'd their Accusers to be punish'd with Death; a convincing Proof that he thought this Assistance owing to their Prayers. *Tertullian* appeals to these Letters within twenty six Years after, in a solemn Apology in behalf of *Christianity*, which he durst not have done, had not the Thing been past Dispute. The Mistake about the *Thundering Legion*, the spurious Letter now remaining, and the Additions made to this Story in after Ages, can do no real Prejudice to the History it self. For the Reader's farther Satisfaction we refer him to the ingenious Mr. *Wotton's* Notes at the End of his Life of the Emperor *Marcus Aurelius*.

*Obtain'd by the Prayers of the Christians.*

*For which Antoninus writes in Favour of them.*

By a constant Series of Victories, *Antoninus* in no long Space A. D. 175. brought these barbarous People to an entire Submission; which was scarce effected before he was disturb'd with the News of the Rebellion of *Cassius* a hardy General, who proclaim'd himself Emperor in Syria, and passing for a descendent of the ancient *Cassius*, like him pretended, *If the Gods would but favour the right Side, to restore the Commonwealth of Rome.* He was very successful at first; but afterwards declining, he was brought into Discredit with his own Soldiers, and at last having been Emperor rather in Imagination than Reality, he was slain three Months and six Days after his Revolt. His Head was sent to the Emperor, who commanded it to be honourably bury'd, and sorrowfully declar'd, *That they had depriv'd him of the great Pleasure of giving Cassius his Life, and of conquering his Ingratitude by his own Generosity.* This Clemency was admir'd by some, but one took the Liberty to tell him, *That Cassius would not have been so generous, had he been Conqueror;* to whom the Emperor reply'd, *We never serv'd the Gods so ill, or reign'd so irregularly, as to fear Cassius could ever be Conqueror.* Having testify'd his Grief for his Death, he continu'd his design'd Journey to the East, to cause the People and Army to return to their Duty. Arriving in Syria he was met at Antioch by many Kings and Potentates of the East; and the first Thing he did was the Burning of all Letters found in *Cassius's* Closet, lest he shou'd be constrain'd against his Inclinations to hate any Person. Removing from thence into *Ægypt*, he pardon'd all the Cities that had join'd with *Cassius*, and left one of his Daughters at Alexandria,

*Cassius's Revolt;*

*And Death.*

*Antoninus's Journey into the East.*



as a Pledge of his Friendship. Coming to *Pelusium*, he there corrected many Excesses and Debaucheries at the Festivals of *Serapis*; and where ever he pass'd, he enter'd the Temples, the Schools, and all publick Places, and instructed the People, conversing familiarly with them, and explaining to them the greatest Difficulties in Philosophy, leaving the Marks of his Wisdom in all Places. In this great Journey, the Empress *Faustina* was unexpectedly seiz'd with a violent Distemper, and dy'd at the Foot of Mount *Taurus*, towards Winter. Her loose and wanton Life had been a great Scandal to her high Place and Dignity; yet *Antoninus* either from his Ignorance of her Crimes, or his Passion to her Person, willingly admitted of those great and unreasonable Honours which the Senate, out of Complaisance and Flattery, decreed to her Memory. And after the Example of his Predecessor *Antoninus Pius*, he founded a Society of young Virgins, whom he bred at his own Expence, and call'd them *Faustinians*; and likewise built a Temple to his Wife in the Town where she dy'd: Which Temple had afterwards a remarkable Chance becoming the Divinity that presided there; it being consecrated to *Heliogabalus*, the true God of Impurity.

*Faustina dies.* A.D. 176. After a full Re-establishment of Peace in the *East*, the Emperor An.Ph. <sup>15</sup>/<sub>16</sub> began his Journey towards *Rome*; and arriving at *Smyrna*, he there made some considerable Stay, and conferr'd many Favours. From thence he went to *Athens*, and being a Zealot in his Religion, was there initiated in the grand Mysteries of *Ceres*, call'd the *Eleusinian* Mysteries, which was solemnly forbidden to all wicked Persons, and Men of ill Reputation. Here he did many Honours to the Inhabitants, and establish'd in their City Professors of all Sciences, with munificent Pensions; making them noble Presents, and granting them large Privileges and Immunities. From hence he took Shipping and return'd to *Rome*, where upon *December* the 23d, he triumph'd for his Victories in *Pannonia*; and to grace his Triumph, he join'd his Son *Commodus* with him, declar'd him *Augustus*; thereby investing him with all the Honours of a compleat Partnership, which *Verus* before enjoy'd. In this Year, and 16th of *Antoninus*, dy'd *Soter*, after he had been eight Years Bishop of *Rome*; and *Eleutherus* the twelfth Bishop of *Rome*, was succeeded by *Eleutherus*, a Grecian of *Nicopolis*, Son of *Habundius*, and once Deacon to *Anicetus*, who continu'd in the See about fifteen Years, and was the twelfth Bishop of *Rome*, after *St. Peter* and *St. Paul*. About the same Time that eminent Light of the Church, *Apollinaris* Bishop of *Hierapolis*, deliver'd to the Emperor an excellent *Apology* for the *Christians*; in which it is believ'd that he insist'd upon the Emperor's miraculous Deliverance two Years before. This Author wrote several remarkable Pieces against the *Pagans*, *Jews*, and *Montanists*; but of them as of his *Apology*, we have nothing remaining but their Titles.

*He makes his Son Commodus Partner in the Empire.*  
*Apollinaris writes an Apology for the Christians.*

A.D. 177. IV. The *Christians* had met with Ease and Respite from their An.Ph. <sup>16</sup>/<sub>17</sub> Miseries for two or three Years after the miraculous Deliverance of *Antoninus*; but notwithstanding the Clemency and Commands of that Emperor, the Governors and Magistrates in the Provinces took such Advantage from his Zeal and Religion, that the Persecution was reviv'd, and rag'd more fiercely than ever. These unhappy Times caus'd several *Apologies* to be presented to the Emperor, by eminent *Christians*, particularly *Athenagoras* and *Miltiades*. The former was a learned Philosopher of *Athens*, whose Works are still remaining; but we know nothing

*The fourth Persecution reviv'd.*  
*Athenagoras and Miltiades present their Apologies.*



nothing of the latter, but that he gave evident Proofs of his Skill and Abilities, in writing against the *Gentiles*, the *Jews*, and the *Montanists*; against which latter he maintain'd, ' That a Prophet ought not to ' speak in an Ecstasy or Fury; and in his Apology for the *Christian* Philosophy, dedicated to the Emperors, by whom are meant *Antoninus* and *Commodus*. *Athenagoras* in his Apology to the two Emperors, ' first applauded the Excellency of *Antoninus's* Government, and his ' Care and Tenderneſs towards his Subjects; only complaining of his ' Neglect of the *Christians*, and his abandoning them to the Fury of ' their Enemies. After which he refuted the three principal Calumnies alledg'd against the *Christians*, as, That they were Atheists, That ' they eat human Flesh, and That they committed horrible Crimes ' in their Assemblies: Answering to the first, That the *Christians* were ' not Atheists, ſince they acknowledg'd and ador'd one God in three ' Persons, and liv'd conformably to his Laws and Commandments, believing that he ſaw and knew all Things; that they refus'd to worship Idols, and to offer Sacrifice to them, as being perſuaded they ' were not Deities. He reply'd to the laſt Objection, by ſhewing ' that the Lives, Laws and Manners of the *Christians* were far from ' allowing Murther, and thoſe infamous Crimes whereof they were ' accus'd. In this Apology he alſo treated of ſeveral of the Doctrines of *Christianity*, in which he is ſuppos'd not to have been nicely Orthodox in all. Beſides which he wrote a particular Treatiſe of the Reſurrection of the Dead, ' in which he endeavour'd to ' prove, That the Thing was ſo far from being impoſſible, that it was ' extremely credible.

We know not what Effect theſe Apologies had upon the Emperor; we only know that there was great Occaſion for them: For this Year the Perſecution grew hot in many Parts of the Empire, eſpecially at *Lyons* in *Gaul*, at the Time of ſome publick Feſtivals; of which we have a very lively and particular Account in a Letter from the Churches of *Lyons* and *Vienna* to them of *Aſia* and *Phrygia*, written ſhortly after, as it is believ'd, by the Hand of *Irenæus*. This Letter tells us, it was impoſſible for Men to deſcribe the brutiſh Fierceneſs and Cruelty of the *Pagans*, and the Severity of thoſe Torments which the Martyrs ſuffer'd, being baniſh'd from their Houſes, forbidden to ſhew their Heads, reproach'd, beaten, hurry'd from Place to Place, plunder'd, ſton'd, imprison'd, and there treated with all the Marks of an ungovernable Rage and Fury. Their *Heathen* Servants and Slaves were alſo tortur'd to oblige them to charge their Maſters with Murther, Inceſt, and other abominable Crimes in private. Theſe unjuſt Proceedings caus'd *Epagathus*, a young Man of admirable Piety, to remonſtrate to the Governor of *Lyons* in Defence of his injur'd Brethren; upon which being ask'd, Whether he was a *Chriſtian*? He confeſs'd it publickly, and was receiv'd into the Number of the Martyrs, being term'd by the Governor the *Advocate of the Chriſtians*. Then others were diligently examin'd, who with all imaginable Cheerfulneſs accompliſh'd the ſolemn Confeſſion of Martyrdom; only ſome few, about ten in Number, being unprepar'd and unexercis'd, through Fear and Frailty fell away, to the unexpreſſible Grief of the reſt. From thence forth the holy Martyrs underwent ſuch Torments as were almoſt beyond Belief: But the whole Rage of the Multitude, Governor and the Soldiers in more violent manner fell upon theſe five, *Pothinus* the aged Biſhop of the City, *Sanctus* a Deacon of *Vienna*, *Maturus* a Perſon lately baptiz'd, *Attalus* of *Pergamus*, and an admirable Woman nam'd

The Hiſtory of  
the Martyrs at  
*Lyons*.



nam'd *Blandina*. All were afraid of this latter, especially her own Mistress, by Reason of the Weakness of her Body; but *Blandina* was supply'd with so great Strength, that those who by turns tortur'd her from the Morning till Evening, became feeble, confessing themselves conquer'd, admiring that such a torn and mangled Body cou'd live, when one sort of her Torments were sufficient to have ended her Life. But this blessed Woman, like a courageous Champion, recover'd fresh Supplies of Strength during her Confession; and it was a Refreshment, and an Abatement of her Pains, to pronounce these Words, *I am a Christian, and there is nothing of Wickedness acted amongst us*. As for *Sanctus* the Deacon, having at his Examination, in a more than human Manner endur'd his excessive Torments, he sustain'd them with that Courage, that he declar'd neither his Name, Condition nor Habitation, but to all Interrogatories answer'd, *I am a Christian*. Whereupon his Examiners clapt red hot Plates of Brass upon the tenderest Parts of his Body, which was all over full of Wounds, Stripes, and so bowed and drawn together, that it had lost the external Shape of a Man. And some few Days after, when the same Torments were reiterated, with design to conquer him, or by his Death to conquer others, his Body by a particular Favour of God became strait, and he recover'd both his Shape and his Limbs. Several others were likewise torment-ed; among whom was a Woman nam'd *Biblias*, one of the Lapsed, but now recover'd. But when these Punishments were render'd ineffectual, they made use of Imprisonments in dark and noisom Places, where they were stretched in wooden Stocks, and left destitute of human Assistance; where some were suffocated, others dy'd of their Pains, and others triumph'd over all Miseries and escap'd.

But to crown all, *Pothinus* the Bishop was mark'd out, a venerable Person of 90 Years of Age, suppos'd to have been sent to *Lyons* by *St. Polycarp* from *Rome*. Age and Infirmities had render'd him so weak, that he cou'd scarce move himself; but he had a vigorous Soul in a decay'd Body, and his earnest Desire that *Christ* might triumph in his Martyrdom, added new Life and Spirit to him. Being apprehended, he was haled along to the publick Tribunal, the Magistrates, Soldiers and Multitude following after with such loud Acclamations, as if our Lord himself had been leading to Execution. Being ask'd by the Governor, Who was the God of the *Christians*? knowing it to be a captious Question, he reply'd, *If you be worthy, you shall know*. Hereupon, without any Reverence to his Age, or Respect to Humanity, he was drag'd up and down after a barbarous Manner, and unmercifully beaten, they that were near, kicking and striking him, and those at a distance throwing whatever they cou'd find as the Instruments of their Fury; by which means they thought to revenge the Quarrel of their Gods. At length being taken up from the Ground almost breathless, he was cast into the Prison, where two Days after he resign'd up his Soul to God. Not long after the four Champions, *Maturus*, *Sanctus*, *Attalus*, and *Blandina*, were brought forth among the wild Beasts in the Amphitheatre, a Day on purpose being granted to the Multitude; where the two former did again undergo all Sorts of Torments, as if they had suffer'd nothing before; being sometimes plac'd upon a hot Iron Chair, other Times drag'd and torn by the wild Beasts, and whatsoever else the enraged People were pleas'd to demand from above. These two Persons, after they had continu'd alive a long Time under the sufferings of a glorious and mighty Combate, at last were slain; having been made a Spectacle to the City instead of the Combats of the



the Gladiators. But *Blandina*, being hung upon a Piece of Wood fixt in the Ground, was propos'd as Food for the wild Beasts; who by her strong and earnest Prayers redoubled the Ardour of the Saints, who in the Person of their Sister, seem'd to have a View of their crucify'd Lord. But when none of the wild Beasts wou'd touch her, she was taken from the Stake, and cast again into Prison, being reserv'd for another Combate. *Attalus* being requir'd by the Multitude, was led round the Amphitheatre, with a Table carry'd before him, upon which was written in the *Roman* Tongue, *This is Attalus the Christian*: But when the Governor understood that he was a free Citizen of *Rome*, he commanded him back to Prison with the other *Christians*; and wrote to the Emperor *Antoninus* to know his Pleasure concerning him and the rest.

During this Intermiſſion and Ceſſation, the holy Priſoners ſpent their Times in the higheſt Acts of Devotion and Charity, praying for their Enemies and Tormenters, and uſing all poſſible Means for the reſtoring and comforting ſuch as had ſhrunk from the Severity of the Perſecution. Yet ſtill they were ſo modeſt and humble as not to aſſume to themſelves the honourable Title of *Martyrs*, allowing it only to *Chriſt* himſelf, and thoſe who had already ſuffer'd. Here they were fill'd with ſpiritual Comforts, and what they wanted on Earth they receiv'd from Heaven: And whereas *Alcibiades*, one of the Imprison'd, who led an auſtere Life, feeding upon only Bread and Water, deſign'd to continue the ſame Courſe in Priſon, it was reveal'd to *Attalus* in a Viſion, that *Alcibiades* did not well in declining the Uſe of God's Creatures, which wou'd leave an Example of Scandal to others; whereupon *Alcibiades* ſubmitted, fed indifferently on all Meats as he found them, and gave God Thanks. Shortly after *Antoninus* return'd his Answer to the Governor, *That thoſe who confeſs'd themſelves Chriſtians ſhou'd ſuffer, but thoſe who renounc'd the Faith ſhou'd be diſmiſs'd*; and the Time of a publick Solemnity being begun, when there was a numerous Concourſe of all neighbouring Nations, the Governor order'd the Martyrs to be brought before the Tribunal, producing them as a pompous Shew before the Multitude. Being again examin'd, as many as were found Citizens of *Rome*, were beheaded, and the reſt caſt to the wild Beaſts. And now *Chriſt's* Glory became conſpicuous in thoſe who formerly had fallen from the Faith, who contrary to Expectation became Confefſors; and being examin'd apart, they were added to the Number of the Martyrs. In the Time of their Examination, a courageous *Phrygian* Phyſitian call'd *Alexander*, gave them ſuch open Encouragement, that he was apprehended; and confeſſing himſelf a *Chriſtian*, was condemn'd to the wild Beaſts. The next Day he was brought out into the Amphitheatre, together with *Attalus*, and together with him underwent all the Inſtruments of Torture, praizing the Almighty, and at laſt reſigning up their Souls into his Hands. *Attalus* in the miſt of his Torments upon the hot Iron Chair, told the Multitude, *That it was they that now fed upon human Fleſh, and not the Chriſtians, who did no Evil*; and being ask'd what was the Name of his God, he reply'd, *That God had not a Name as Men had*. To finiſh the whole Solemnity on the laſt Day, *Blandina* was a third Time brought forth, together with *Ponticus*, a Youth of 15 Years of Age, who continuing firm to the Faith, the Multitude were ſo enrag'd, that they had no Reſpect to the Age of the one nor the Sex of the other, but expos'd them to all manner of Punishments, and made them paſs through the whole Courſe of Torments. *Ponticus*, being encourag'd and  
ſtrengthened



strengthened by his Sister in Afflictions, after many exquisite Tortures, gave up the Ghost. At last, the blessed *Blandina*, having like a valiant Mother supported her Children, and sent them before as Conquerors to the King, with Joy hastned to her Exit, as to her Nuptial-Feast. And having been scourg'd, tortur'd upon the Iron-Chair, and expos'd to the wild Beasts; and being insensible of all by reason of her familiar Converse with her Redeemer, she was at last slain with a Sword; the *Pagans* themselves confessing, that never any Woman among them sustain'd so many and great Torments. Nor did the Enemy's Rage cease here, but began afresh upon the very Bodies of the Martyrs, of whom many were found dead in Prison, which were first cast to Dogs, and having for several Days undergone all manner of ignominious Usage, were at length burnt, and their Ashes swept into the River *Rhosne*; as if they were able to vanquish God, and deprive them of a Resurrection.

These Martyrs, with many others, of whom later Writers have given the Names of forty eight, suffer'd in the 17th Year of *Antoninus*, in the Month of *August* 177, according to *Eusebius* and many others; tho' Bishop *Pearson* supposes they suffer'd in 175, and Mr. *Dodwell* with some others, in 167; but *Monf. Tillemont* has given such convincing Arguments to the contrary, that we have follow'd his Account. Shortly after, *Euseb.*

The Account of  
the Martyrs,  
sent to several  
Churches.

a particular Account of their Sufferings was sent from the Churches of *Lyons* and *Vienna*, to those of *Asia* and *Phrygia*; to which were adjoyn'd, the Epistles which several of the Martyrs, while in Prison, had written to those Churches, containing the chief Opinions of the Heresie of *Montanus*, which was then much promoted in *Phrygia*, by two Persons named *Alcibiades* and *Theodotus*. Nor did the Martyrs write only to the *Asian* Churches, but to *Eleutherus* Bishop of *Rome*, whom some believe to have been a little infected with *Montanism*. These Letters were sent to *Rome* by the celebrated *Irenæus*, whom they persuaded to undertake the Journey, and whom they particularly recommended to *Eleutherus* by a very honourable Testimony; 'desiring him to receive him, not only as their Brother and Companion, but as a zealous Professor and Champion of that Religion which *Christ* had ratify'd with his Blood. After his Return, he was made Bishop of *Lyons* in the room of the Martyr *Pothinus*, succeeding him in a troublesom and tempestuous Time. But he was a wise and skilful Pilot; and *Gregory* of *Tours* tells us, that God gave such Efficacy to his Sermons and Discourses, that during his Government, he made almost all the City *Christians*. And others tell us, that he wrought several Miracles for the Conversion of Infidels; which is not improbable, since *Irenæus* tells us in his own Writings, that Miracles were frequent in his Time. *Irenæus* was a *Grecian* by Birth, and some think, an Inhabitant of *Smyrna*, educated and instructed both by St. *Polycarp* and *Papias*, two Disciples of the Apostle St. *John*, and most noted Bishops of *Asia*; and being made Bishop of *Lyons*, he became one of the most illustrious Defenders of *Christianity*, insomuch that several have call'd him an Apostolick Man, and the Light and Glory of the *Gallick* Church.

Irenæus made  
Bishop of  
*Lyons*.  
A.D. 178.  
An.Ph. 17  
18

Lucius of Bri-  
tain sends to  
Pope Eleuthe-  
rus, for  
Preachers.

About this Time it is believ'd that *Lucius*, a King in *Britain*, having an Inclination for *Christianity*, which had been formerly planted, but not well water'd in that Nation, sent to *Eleutherus* Bishop of *Rome*, to signify his Pious Intentions, and to desire his Assistance. *Eleutherus* sent *Eugentius* and *Damianus*, two eminent Men, to that Island; at which Time not only *Lucius* himself receiv'd the Faith, but by the Countenance of his Example, and the Diligence of the first Preachers, it spread in a short Time over all his Dominions. So that *Lucius* is suppos'd to be the first *Christian* King

*Beda.*  
*Gildas.*



King in the World, and *Britain* the first Province that embrac'd the Gospel by Publick Authority; but *Lucius* and his Dominions being dependent upon the *Romans*, and consequently not supreme, we must not look upon this as the **FIRST ESTABLISHMENT OF CHRISTIANITY BY HUMAN LAWS**. About this Time also appear'd the Heresiarch *Hermogenes*, a Person better skill'd in Painting, than drawing Schemes of new Divinity; who forsaking the Church, fled to the *Stoicks*, and being tinctur'd with their Principles, was the first *Christian* that maintain'd Matter to be increated and eternal, out of which God made all Things; and that all Evils proceeded out of Matter; from whence he and his Followers were called *Materialists*. They also asserted, That our Lord's Body was lodg'd in the Sun; ridiculously interpreting that Passage, *In them hath he set a Tabernacle for the Sun*; and that the Devil and all the Demons shou'd in time be dissolv'd into the first Matter.

*Capitul.* The Emperor *Antoninus*, after two Years Rest in that City, was now disturbed with the News of the *Northern Nations* taking up Arms again, and invading the Empire with great Success. This oblig'd him to make speedy Preparations to oppose them in Person, as he always did; and going to the Senate, this was the first Time he desir'd of them Money out of the Publick Treasure; which tho' in his own Power, he openly declar'd, *That Emperors had no private Property to any Thing, not so much as to their Palace, in which they dwelt*. After this, he marry'd his Son *Commodus* to *Crispina* the Daughter of *Bentius Valens*, a Consular Person; and then went to the Temple of *Bellona*, and perform'd the ancient Ceremony of the Javelin. The *Romans*, whose Love to this Emperor daily increas'd, before his Departure, assembled themselves before his Palace, beseeching him, *Not to leave them, till he had given them some Precepts for their Conduct; that if the God's shou'd take him to themselves, they might tread in the same Paths of Virtue, wherein he had led them by his Example*. The Emperor mov'd to see their good Disposition, spent three whole Days in explaining to them the greatest Difficulties in Morality, and in giving them short Maxims by which they might regulate their Actions. Shortly after, he march'd his Army towards the Enemy, with his Son *Commodus*, and gain'd great Advantages in a War that had not fewer Difficulties than the former. He fought several bloody Battels, where the Victories were always all owing to his Management; he boldly expos'd his Person, built many Forts, and perform'd all Things that might keep their Country in awe.

Not long after the Emperor's Departure to the North, *Agrippinus* Bishop of *Alexandria*, dy'd upon the 30th Day of *January*, after he had held this Dignity about 12 Years; and was succeeded by *Julian*, who continu'd in the See near 10 Years, being the tenth Bishop of *Alexandria* after the Evangelist *St. Mark*. In this City was a famous Catechetical School for training Persons up in Divine Knowledge, and the first Principles of *Christianity*, which was founded, as it is believ'd, by *St. Mark* himself; and shortly after *Julian* became Bishop, the celebrated *Pantænus* became Governor of this School. This *Pantænus* was a *Sicilian* by Birth, and a renowned *Stoick* Philosopher, who had receiv'd his *Christianity* from the very Disciples of the Apostles; being highly esteem'd for his Piety, Wisdom and Learning. And whereas others before had discharg'd the Duty of the Place in a more private Way, he made the School more open and publick, freely teaching all that address'd themselves to him; and that with so much Diligence and Dexterity, that both the School and City became famous in all Parts. His Care and Abilities much contributed



tributed towards the Advancement of the *Christian* Religion, which still suffer'd great Afflictions in many Parts of the Empire. For we hear of *Many Martyrs*, many Martyrs about this Time, as *Epipodus*, and *Alexander*, who suffer'd at *Lyons*; *Benignus*, at *Dijon*; *Spensippus*, and many others, at *Langres*; *Androches*, *Thyrseus* and *Felix* at *Saulien*, near *Autun*; *Symphorian* and *Florella* at *Autun*; *Severinus*, *Felician*, and *Exuperus*, at *Vienna*; *Marcellus*, at *Challon*; *Valerian*, at *Tornes*; *Cecilia*, a Virgin, at *Sicily*; and *Thraseus*, a Bishop of *Phrygia*, at *Smyrna*. We have the Acts remaining of some of these; but much corrupted, and not so authentick as many others.

Thus was the Church of *Christ* daily afflicted; but in the Beginning of the following Year 180, God thought fit to give it ease; at which Time the Emperor *Antoninus* fell into his last Sickness at *Sirmium* in *Pannonia*, being in his third Campaign against the Northern Nations. Here he found many Things to disquiet and disturb his Philosophical Temper, as his Conquests unsettled, his Enemies with their Swords in their Hands, and the People inclinable to revolt; but above all, the Youth and Unsteadiness of his Son and Successor *Commodus*, which caus'd him to declare, *That he fear'd the Roman Empire wou'd not be large enough to contain his Vices*. Struggling with these Difficulties, and fluctuating between Hope and Fear, as his Death approach'd, he with great Tenderness recommended the Care of his Son to his principal Friends and Officers, and particularly charg'd them to make him sensible, *That not all the Riches and Honours in the Universe, were sufficient to satisfy the Luxury and Ambition of Tyrants; nor their strongest Guards and Armies able to defend them from the Hatred and Insults of their Subjects. That no Tyrannical Princes ever enjoy long and peaceable Reigns, but only such as by their Clemency gain the Hearts of their People. That it was not they, who serv'd out of Constraint, but such as obey'd voluntarily, that wou'd continue faithful in all Trials, and free from either Flattery or Treachery. And lastly, That it was exceeding difficult, and yet highly necessary for those Princes to set bounds to their Passions, who had none to their Powers*. Immediately after these Instructions, he was seiz'd with a Weakness, which took away the use of his Voice, and brought him to his End the next Day. *Dion* says, that the Physicians, when he began to be indispos'd, poyson'd him to ingratiate themselves with his Son, who was very eager to be freed from all Constraint. Thus dy'd *Antoninus Philosophus*, a Prince of profound Wisdom and Understanding, and no less shining Virtues; but those allay'd with such *Paganish* Superstition, as occasion'd innumerable Oppressions to *Christianity*, which is far above the most sublime Philosophy. But his Name will ever be plac'd among the best of the *Heathen* Princes, for his numerous and worthy Acts; which, as well as his excellent *Meditations* which he left behind him, may serve for noble Patterns of Morality, even to *Christians* themselves. His Death was infinitely regretted in all Parts; so that it seem'd as tho' the whole Glory and Prosperity of the Empire had dy'd with *Antoninus*. The Senate and People ador'd him before his Funeral, pronounc'd him a propitious Deity; and as if it had been an inconsiderable Thing to erect him a Golden Statue, and decree him divine Honours; they declar'd such Persons to be sacrilegious, who had not in their Houses some Picture or Statue of the Emperor. He dy'd on the 17th Day of *March*, under the Consulships of *Commodus* and *Annius Aurelius*, being almost 59 Years of Age, and having reign'd 19 Years, and 10 Days.



V. Upon the Death of *Antoninus*, his Son *Commodus* was without A.D. 180. Contradiction acknowledg'd as Emperor, first by the Army, then by the COM-  
Heret. &c. Senate, and shortly after by the Provinces. He was now almost 19 Years MODUS, of Age; more noble by Descent than any of the former Emperors, being the eighteenth Roman Empe-  
ror; the first that was born in his Father's Reign; but he did not imitate his Father in his Moral Virtues and his Philosophy, nor yet in those malignant Effects they produc'd against *Christianity*. A few Days after his Father's Death, he made great Promises of a just and regular Government, and for some Space was willingly govern'd by the wise Directions of his Father's Friends: But being obnoxious to all Kinds of Flatteries, by reason of his Youth, he was soon led aside by designing Men, and resolv'd to leave the Wars, and return to the Pleasures of *Rome*; notwithstanding the just Arguments of the wisest Counsellors, who unanimously advis'd him to see an End of this War himself. With this Resolution the Young Emperor wrote to *Rome*, advertising the Senate of his Coming; and for a present Ease and Security, he made a very hasty, and some say dishonourable Peace with the Enemy, which his Father had almost reduc'd to an entire Obedience. Then leaving a considerable Force on the Frontiers, he set forwards towards *Rome*; and in all the Cities through which he pass'd, he was received with incredible Joy and Solemnity, upon the account of his Father's Worth, and the Hopes conceiv'd of his happy Reign. At his Entrance into *Rome*, *October* the second, he was receiv'd in Triumph, with infinite Applauses and Blessings by all Men, who strew'd the Ways where he pass'd with all Kinds of Flowers and Ornaments, shewing all possible Demonstrations of Joy, and assuring themselves of a good and worthy Prince from the Son and Grandson of the two great *Antonines*. Not were their Expectations immediately frustrated; for he continu'd near two Years with much Decency and Moderation, tho' not without some Tokens of a vicious Temper. The Poor *Christians* The Christians eas'd from Persecutions had of all others most Reason to rejoyce; for their Affairs were happily turn'd into a quiet and sedate Posture, and Peace encompassed the Churches throughout the whole World. In which Interim, the saving Word of God invited great Numbers of all Ranks to the Worship of the true Deity; so that now many of those in *Rome*, who were very eminent both for Riches and Descent, did, together with their whole Families, betake themselves to the Faith, and became *Christians*.  
Euseb. Tho' the Chnrch had so much Peace without, it was by Hereticks sufficiently disturb'd within; and now particularly by one *Apelles*, a noted Disciple of *Marcion*, who like him asserted two Gods; one Good, the other Bad; the latter Author of the Law, and the former of the Gospel. But afterwards he grew ambitious of being Founder of a new Sect, and fell in with a young Woman call'd *Philumena*, possess'd with an Evil Spirit, which she pretended was the Holy Ghost. He then admitted but one God, made up of infinite Parts, and allow'd *Jesus* only a Body of Air, which he distributed among the Elements as he ascended towards Heaven. He despis'd the Law and the Prophets, and a great Part of the New Testament, and deny'd the Resurrection of the Body, with many A.D. 181.  
Euseb. other Hereticks. About the same Time the Errors of *Montanus* became so Com.  $\frac{1}{2}$  general and triumphant in the Lesser *Asia*, that the Faithful of that Province thought fit to assemble at several Times and divers Places about it: They carefully examin'd the Nature of this new Prophecy, pronounc'd it impious and prophane, rejected and condemn'd this Heresie, and Excommunicated all its Followers. The *Synodicon* takes notice of a Council held at *Hierapolis* by *Apolinaris* Bishop of the Place, who with  
X x 2 twenty



Theophilus  
writes against  
the Pagans.

Maximinus,  
the seventh  
Bishop of An-  
tioch.

A. D. 182.

Com.  $\frac{2}{3}$   
Florinus and  
Blastus disturb  
the Church.

A. D. 183.

Com.  $\frac{3}{4}$   
The Vices of  
Commodus.

A Conspiracy  
against him.

twenty six other Bishops condemn'd and excluded from the Church those false Prophets, *Montanus*, *Maximilla* and *Theodotus*. This was the first Council we find, after that held by the Apostles at *Jerusalem*, in the Year 49. In the same Year, *Theophilus* Bishop of *Antioch*, one of the most vigorous Opposers of the Hereticks, who had written both against *Marcion* and *Hermogenes*, now wrote an excellent Treatise against a learned Pagan call'd *Antolycus*, which is all we have remaining of his Works. It is divided into three Books; 'consisting of great Variety of 'Learning and Reasoning, with which he clearly vindicated the *Christian* 'Religion against all the Exceptions of *Antolycus* and the *Heathens*; and 'demonstrated the History of *Moses* was more ancient, and more true, 'than any among them; and that their Poets had borrow'd their prin- 'cipal Stories from the Holy Scriptures. He is observ'd to have been the first Author that apply'd the very Word *Trinity*, to the three Persons in the Godhead. Not long after the writing of this Treatise, having been Bishop of *Antioch* about 13 Years, he dy'd; and was succeeded by *Maximinus*, who continued in the See about nine Years, and was the seventh Bishop of *Antioch* after the Apostles. *Hegesippus* dy'd at *Rome*, about the same Time; shortly after which, that Church was extremely disturb'd by two Presbyters, nam'd *Florinus* and *Blastus*, who drew away many from the pure Faith. The former, a Disciple of St. *Polycarp*, fell into the *Valentinian* Heresie; and moreover maintain'd, That God was the Author of all Kinds of Evil; for which he was degraded from his Priesthood by Pope *Eleutherus*. *Blastus* forsook the Communion of the Church, and rather seem'd to have made a Schism, than form'd a Heresie; as is suppos'd from a Letter written to him by *Irenaeus*, intitled, *De Schismate*.

The Emperor *Commodus*, had for a considerable space hearkned to his Father's Friends; but now being excited by the Levity of his Temper, and corrupted by the Examples of loose Companions, he gave himself over to all Kinds of mean and extravagant Practices, regarding neither the Honour of his Family, nor the Dignity of his Office. He openly manifested his Lewdness and Incontinence, spending a great Part of his Time with his Associates at infamous Houses; and wasting Days and Nights in Feastings, Banquetings, Bathings, and most abominable Luxury. Sometimes he was a Small-Ware Merchant, sometimes a Horse-courser, sometimes an Archer, othertimes a Charioteer; he eat and drank with Gladiators, was subservient to common Prostitutes, and appear'd to be born rather for the most vile and infamous Uses, than for the Government of the World. These Actions, together with his Cruelties and Oppressions, gave Occasion to many considerable Persons to form a Conspiracy against him, among whom his own Sister *Lucilla* was one; who envying the Greatness of the Empress *Crispina*, became Associate, unknown to her Husband *Pompeianus*. The Manner of it being determin'd, the Charge of the Execution was given to young *Pompeianus*; who was first to strike the Emperor, and the rest of the Conspirators to second and assist him. But his open and audacious manner of Proceeding, frustrated the Design; for having had sufficient Opportunity of dispatching him, he insultingly held up his Dagger, crying, *The Senate sends thee this*; which gave some of the Guards time to seize him, before he cou'd strike the fatal Blow. This caus'd the Discovery of all his Accomplices; and *Lucilla*, *Quintianus*, *Quadratus*, and the rest of the Conspirators were executed, besides many other Persons wholly innocent. These Executions were succeeded by those of his Empress *Crispina*, accus'd of Adultery, his Father's Cousin-german *Faustina*, and great Numbers of the most

Herod.  
Dion.  
Lamp.



most Illustrious of the *Roman* Nobility. He executed many innocent Persons instead of others who were guilty, permitting Offenders and Criminals to escape for Money; and if any desir'd to be reveng'd of an Enemy, by bargaining with *Commodus* for a certain Sum, he was allow'd to inflict Death, or any other Punishment. We are told several strange and monstrous Instances of his Cruelty; and his Tyranny increas'd so far, that at a publick Festival, fancying himself derided by the People, his impetuous Rage so transported him, that he gave Orders to massacre all the Multitude then present, and to burn the City; which had been executed, but that his Favourite *Lætus* deterr'd him from it. His Cruelties indeed were much owing to his wicked Favourites, of whom *Peregrinus* was first, A. D. 184<sup>6</sup>. who was made his Captain of the Guards, and was no less notorious Com.  $\frac{4}{5}$  for his Avarice and Cruelty, than eminent for his Valour and Hardiness. During this Man's Authority, many Governments and Places were sold, many unjust Confiscations and Seizures were made, and many horrible Barbarities committed: Yet still the *Christians* escap'd, and were free from Persecution, having a greater Breathing-Time than in any of the latter Reigns; and *Dion* tells us, this was by the Mediation of this Emperor's beloved Concubine *Marcia*, who succeeding the Empress *Crispina*, Marcia favours the Christians. in all Things but the Title, had the greatest Influence upon him; and favouring the Doctrin of the *Christians*, preserv'd them from Trouble.

But still the Church met with new Troubles from Heresies and Here- A. D. 185. ticks, and now particularly from one *Marc*, one of the worst of *Valen-* Com.  $\frac{5}{6}$  *tinus*'s Disciples, and no less remarkable for Magick than Heresie, by which he is said to have caus'd Blood to appear in the Cup of the Eucharist. He took a special Care to seduce Women, and chiefly the Rich and Beautiful; under Pretence of making them partake of the Spirit of Prophecy, and of that great and heavenly Gift, of which he declar'd himself the Fountain. He got vast Sums from the Rich, and persuaded the Beautiful, that by consenting to his wicked Desires, they acted piously, and were replenish'd with the Holy Ghost. His Followers, which were call'd *Marcofians*, were chiefly about the *Rhose* in *Gaul*. The *Marco-* They had an Initiation, which they distinguish'd from the Baptism of *fians*. *Jesus Christ*, and call'd it a *Redemption*; and instead of a *Trinity*, they held a *Quaternity*, compos'd of *Ineffability*, of *Silence*, of the *Father*, and of the *Truth*. They affirm'd that *Jesus* suffer'd not in Reality, but only in Appearance: They establish'd two Principles, opposite to each other; held with *Valentinus* his Fancy of the *Æones*, and deny'd the Resurrection of the Body. They continu'd till the fourth Century, freely committing what Sins they thought fit, upon a Pretence of being more enlightned than *St. Peter* and *St. Paul*. And *St. Jerom* says, that by means of these People the *Basiliidian* Heresie was spread through the greatest Part of *Gaul*, and carry'd also into *Spain*. In this Year 185, *Monf. Tille-* *mont* places the third *Greek* Version of the Old Testament after our Saviour's Birth, which was made by *Theodotion* of *Pontus*, a Disciple of *Tatian*, then an *Ebionite* or *Marcionite*, and lastly a *Jew*; who has taken somewhat more Liberty in his Translation than *Aquila*, but not so much as *Symmachus* did about sixteen Years before him; being more exact than either, yet many Things are cut off, and Additions made to it, as *Origen* observes.

The *Christians* enjoy'd so much Freedom from Persecution, that we find A. D. 186. but one Martyr of Note in this Reign, which was *Apollonius*, an illustrious Com.  $\frac{6}{7}$  Senator, eminent for his Philosophy and other Parts of Learning; who being accus'd of professing the *Christian* Religion, by his own Servant call'd



call'd *Severus*, was brought into the Judgment Hall before the Emperor's Favourite *Perennis*, then Captain of the Guards. The Servant undertook his Accusation in a very unseasonable Time for himself, for the *Rescript* of *M. Antoninus*, which commanded the *Christians* Accusers to be punish'd with Death, being still in Force, *Perennis* condemn'd him first to have his Legs broken, and then to be executed. Then he earnestly exhorted *Apollonius* to renounce his Faith, and not to cause his own Ruin; and finding him immovable, since he was a Senator, he order'd him to give an Account of his Religion before the Senate. Accordingly he appear'd in a full House, where he made a learned and eloquent Apology for the *Christian* Religion; but notwithstanding that, he was condemn'd to be beheaded, because there was an ancient Law still in Force, which ordain'd, That those *Christians*, who were once judicially accus'd for their Religion, shou'd not be acquitted if they did not forsake it. Not long after, the Senate, which had committed this Injustice against one of its Members, was severely punish'd by the unjust Deaths of many of the Senators; occasion'd not only by the Cruelties of *Commodus*, but also by the wicked Designs of *Perennis*: By which Means *Perennis* became vastly rich and powerful; and well knowing the great Luxury and Neglect of *Commodus*, he began to endeavour to gain the Empire to himself, and had made some successful Progress in that great Attempt. But his Designs soon became apparent to all Men, and the Multitude of Accusations against him at length rous'd the Emperor from his Lethargy and Blindness, so that both he and his Sons, who were sent into *Illyricum* to draw the Legions to revolt, receiv'd the just Reward of their numerous Villanies.

And Death.

A. D. 187. After the Death of *Perennis*, the Emperor undertook to repeal many of his Acts; but continu'd not long in that Regulation, pursuing his Pleasures, and suffering himself to be govern'd by another Favourite nam'd *Cleander*, a Person who for Cruelties, Rapines and Briberies exceeded *Perennis*. His ill Practices occasion'd new Plots and Conspiracies against the Emperor's Person, particularly by one *Maternus*, who practising all Kinds of Robberies, gather'd together great Numbers of *Banditti* and Strangers, and wasted *Gaul* and *Spain*; and being thence repell'd, resolv'd to attempt the Empire it self. But despairing of attaining it by Force, he betook himself to Stratagems; and taking Advantage from the annual Solemnity kept in Honour of the Mother of their Gods, wherein it was lawful to imitate Magistrates or their Officers, he sent some of his Soldiers privately arm'd to mix themselves with the Emperor's Guards, and there to assassinate him. But his own Party, in Hopes of Advantage, detected him; and he and many others were executed. Not long after succeeded a dreadful Pestilence, accompany'd with a Famine; in which, as at many other Times, *Cleander's* Management became so insupportable to the People of *Rome*, that they took up Arms and tumultuously march'd to *Commodus*, and requir'd to have his Head. And tho' the Emperor's Guards made some Resistance, yet at length the Torrent became so impetuous, that *Commodus* was constrain'd, tho' extremely against his Will, to deliver up *Cleander* and his two Sons, to the Mercy of the Multitude. *Commodus* durst not punish this Tumult; but became so sower and suspicious of all Men, that he cast off all Care of State Affairs, giving ear to every malicious Informer, to the Ruin of many innocent Persons. No Men of Worth were admitted into his Presence, but being rul'd by loose and dissolute Persons, he fell into the Practice of all Kinds of Vice and Cruelty.

Apollonius a Senator suffers Martyrdom.

Perennis's Designs;

Maternus,

And Cleander slain.

Herod. Dion.



About these Times, the great *Irenæus*, who had long contended, and was best acquainted with the Principles of all the Hereticks, set about that learned and elaborate Work *Against Heresies*, which he divided into five Books. ‘ In the first, he display’d the wild fantastick Notions of each Sect from *Simon Magus* to his Time, particularly the *Valentinians* and *Marcofians*: In the second, he refuted all their Principles, by those of common Sense and Reason: In the third, by the Writings of the Apostles: In the fourth, by the Words of our Saviour; and in the last, he explain’d several Passages of *St. Paul*, which the Hereticks had mistaken and abus’d. In all which he shew’d a great Variety of sacred and prophane Learning, and no less Skill in interpreting the Scriptures; retaining a great Number of Things, which the Disciples of the Apostles had taught by Word of Mouth. About the Time of the Appearance of this Work, *Julian* Bishop of *Alexandria* dy’d, after he had held this Dignity near ten Years; and was succeeded by *Demetrius*, a celebrated Man, who enjoy’d a long Possession of it 43 Years, and was the eleventh Bishop of *Alexandria* after the Evangelist *St. Mark*. Shortly after this Person’s Entrance upon his Bishoprick, some *Indian* Emissaries desir’d him to send along with them some worthy and excellent Person, to preach the *Christian* Faith in those Countries. None appear’d qualify’d for this Errand like *Pantænus*, Governor of the Catechetical School, as being a great Philosopher, and incomparably furnish’d with divine and human Learning. *Pantænus*, notwithstanding all the apparent Difficulties and Hardships, joyfully undertook the Mission; there being at that Time, as *Eusebius* informs us, many Evangelical Preachers, who inflam’d with a holy Zeal, in Imitation of the Apostles, were willing to travel up and down the World for enlarging the Bounds of *Christianity*. In this Journey, we are inform’d, that he met with several of the *Indians* that retain’d the Knowledge of *Christ*, preach’d to them long since by the Apostle *St. Bartholomew*; whereof not the least Evidence was his finding *St. Matthew’s* Gospel written in *Hebrew*, which *St. Bartholomew* had left behind him, and which, *St. Jerom* says, *Pantænus* afterwards brought back with him to *Alexandria*. Upon his Departure from *Alexandria*, he was succeeded in his catechetical School by the famous *Clemens*, usually call’d *Clemens Alexandrinus*, a Man of infinite Industry, who by his great Labours and Travels through the World, had gain’d a wonderful Skill in Philosophy, and all Parts of Learning both Human and Divine. Not long after his entering upon this useful Office of Catechist, he wrote that remarkable Piece intituled *An Exhortation to the Gentiles*, ‘ in which he learnedly and ‘ rationally refuted the Follies and Impieties of the *Gentile* Religion, and ‘ with the strongest Arguments and Inducements persuaded Men to embrace *Christianity*. About the same Time there appear’d another eminent *Christian* in *Alexandria*, which was *Ammonius*, call’d *Saccas*, from his carrying Sacks of Corn upon his Back; who now quitting his Employment, betook himself to Study, and became one of the most learned and eloquent Men of those Times, a great Philosopher, and the chief of the *Platonick* Sect, and afterwards Master to the great *Origen* himself.

*Irenæus writes against all the Hereticks.*

A. D. 188.  
Com.  $\frac{8}{9}$   
*Demetrius the twelfth Bishop of Alexandria.*

*Pantænus’s Journey to the Indies.*

*He is succeeded by Clemens Alexandrinus.*

A. D. 189.  
Com.  $\frac{2}{10}$   
*Who writes his Exhortation to the Gentiles.*

*Ammonius Saccas.*

In the succeeding Year, *Maximinus*, Bishop of *Antioch* dy’d, after he had been possess’d of that See about nine Years; and was succeeded by *Serapion*, a Person noted for his Eloquence and Writings, who held that Dignity about 21 Years, and was the eighth Bishop of *Antioch* after the Apostles. In the same Year there appear’d two Heresiarchs in *Galatia*; nam’d *Seleucus* and *Hermias*, who did not only teach, with *Hermogenes*, that Matter was Eternal, and that the Body of *Jesus* was lodg’d in the Sun, but also that God himself was Corporeal, that Mens Souls were

A. D. 190.  
Com.  $\frac{10}{11}$   
*Serapion the eighth Bishop of Antioch.*

*Seleucus and Hermias Hereticks.*

taken



taken from the Earth, and created by Angels, and that there was no other Resurrection than the Generation of Children: They deny'd the Baptism of Water to be sufficient, but insisted upon that of the Holy Ghost and of Fire, and accordingly they stigmatiz'd those they baptiz'd with a hot Iron on the Forehead.

And now the Emperor *Commodus* wallowing in all Kinds of gross Impicties and senseless Fooleries, fell into new and unheard of Extravagancies, so as to reject his own and Father's Name, and instead of *Commodus* the Son of *Antoninus*, he commanded himself to be stil'd *Hercules* the Son of *Jupiter*; and accordingly he forsook the *Roman* and Imperial Habit, and in a ridiculous Manner clad himself in a Lion's Skin, and carry'd about a great Club in his Hand. With this strange Habit he appear'd in all Places, so that he became the Derision of some, and caus'd the Indignation of others; adding so many Executions and Cruelties, that he became a Monster of Mankind. And as if *Rome* had not been sufficiently afflicted by having such a Governor, several other Calamities beset the City. About two Years before, the Capitol was burnt by Lightning, which likewise destroy'd the adjacent Buildings, and particularly the famous Libraries, which had cost the Ancients so much Care to collect. And now another Fire broke out, which consum'd the Temple of *Peace*, and the Temple of *Vesta*, laying open the ancient Image of *Pallas* to publick View, and then rag'd for several Days before it cou'd be stopp'd. The Temple of *Peace* was the largest and most beautiful Temple in the City, built by *Vespasian*, and besides its own magnificent Ornaments, many rich Men lodg'd their Treasures there for greater Security; so that this Fire impoverish'd many more besides those whose Houses were burnt. In this Year, and 12th of *Commodus*, *Eleutherus*, Bishop of *Rome*, dy'd, after he had held the Dignity about 15 Years; and was succeeded by *Victor*, an *Asian* and Son of *Felix*, a Person noted for his warm and violent Proceedings, who continu'd in the See about 10 Years, and was the thirteenth Bishop of *Rome*, after *St. Peter* and *St. Paul*. At this Time flourish'd *Tatian's* Disciple *Rhodon*, who wrote many Pieces against the Hereticks, but none of them are now extant.

A.D. 192. In the following Year *Commodus* having render'd himself both odious and despicable, became so extravagant, that he resolv'd to lodge in a Fencing School the Night before the Feast of *Janus*, from thence to issue out next Day, not as Emperor, but as a common Gladiator to fence naked before the People. Which strange Resolution being made known to his Friends, his beloved *Marcia*, his General *Letus*, and his Chamberlain *Elethrus*, endeavour'd by all Methods of Persuasion to divert him from so mean and dishonourable a Design. But being provok'd, he commanded their Departure, and retiring to his Chamber at Noon to repose himself, he wrote down the Names of these three Persons in a Book, and design'd them for Execution that Night together with a great Number of Senators and rich Persons, whose Estates, were to purchase him Security from the Soldiers. This Writing was accidentally taken up by a little Boy, who was met with it by *Marcia*; who viewing the fatal Contents, discover'd all to *Letus* and *Elethrus*, who immediately resolv'd upon the Tyrant's Death, concluding upon Poison as the most safe Means, which was speedily administer'd by *Marcia* her self. This immediately cast him into a heavy Slumber, and *Marcia* to conceal all, caus'd the Company to retire, under Pretence of Rest; but finding him awake and vomiting, she and the rest of the Conspirators hastily call'd in a stout young Man call'd *Narcissus*, and by shewing him his Name in the black List, engag'd him to go in and strangle the Emperor. Thus dy'd *Commodus*, a Prince who, as *Lampridius* says, liv'd only

The Follies of  
Commodus.

Several Calamities.

A.D. 191.  
Com. 11  
12

Victor the thirteenth Bishop  
of Rome.

Rhodon flourishes.

A.D. 192.  
Com. 12  
13

The Death of  
Commodus.

Lamp.  
&c.

Herd.



only for his Subjects Mischief and his own Shame; and dy'd on the 30th Day of *December*, being in the 31st Year of his Age; and having reign'd 12 Years, 9 Months, and 14 Days.

*Herod.  
Capitol.*

VI. The Conspirators found means to carry the Dead Body through A. D. 193. the Guards, and immediately repair'd to the House of *Helvius Pertinax*; PERTI- and at Night perswaded him to undertake the Government of the Empire, N A X, carrying him to the Camp of the *Prætorian* Cohorts for that purpose. The <sup>the nineteenth</sup> Soldiers being deceiv'd with a Report that their Master's Death was natural, <sup>Roman Empe-  
ror.</sup> readily comply'd with the Conspirators, and made *Pertinax* Emperor; and then being brought into the City, he was confirm'd by the Senate; which at the same Time sent an infinite Number of Curses and Maledi- & tions against *Commodus* and his Memory. *Pertinax* was the Son of an enfranchis'd Slave, now 68 Years of Age, who had pass'd through many strange Changes of Fortune, and was branded for no remarkable Vice but Avarice, which was one Cause of his Ruine. He began his Government with the Restraining the Licentiousness of the *Prætorian* Soldiers, and their Insolencies and Injuries usually committed against the People in the late Reign. He banish'd *Promoters* and *Informers*, who again had crept into the State, and regulated many other Abuses and Disorders, tolerated in this Time; particularly, he sold most of the Buffoons and Jesters of *Commodus*, especially such as had obscene Names; and also exacted a strict Account of those Servants to whom that Emperor had been profuse in his Donatives. He entertain'd all Men honourably and courteously; by which, and other good Actions, he so gain'd the Hearts of the Senate and People, that they all accounted themselves happy, in having so worthy an Emperor. But the *Prætorian* Soldiers, too loose to be reform'd, soon took an insuperable Prejudice against him, upon the Account of his Frugality, and strict Discipline; and therefore endeavour'd to set up some others against him, but with no success. And now having a strong Suspicion, if not a certain Knowledge of the Murther of their beloved Patron *Commodus*, they became more inveterate, and withal so bold and insolent, that they resolv'd to use no more private Methods, but in an open hostile Manner to attack the Emperor in his Palace. In order to which, a considerable Body of them was drawn out, who in a tumultuous Manner march'd through the Streets of *Rome*, with drawn Swords and other Weapons; and as their Motion was sudden and impetuous, they enter'd the Palace, with little or no Opposition. The Emperor refus'd to fly, urging, *That such an Action was unworthy of his Dignity and past Deeds*; and so facing his Soldiers, in hopes of daunting them, he soon met with his Death from their Hands. <sup>He is slain.</sup> This hapned upon the 28th Day of *March*, after a short Reign of twelve Weeks and three Days.

*Herod.  
Spart.*

The Soldiers after they had committed this execrable Fact, finding no JULIA- Resistance, became superlatively Insolent, and proceeded to an unheard-of N U S, Piece of Arrogancy, which was to set the Empire to Sale, and give it to <sup>the twentieth</sup> the highest Bidder. The Competitors were only two, *Sulpitian* and *Julian*; <sup>Roman Empe-  
ror.</sup> which latter obtain'd it of the Soldiers, but contrary to the Inclination both of the Senate and People, who were however constrain'd to comply with a Power which they cou'd not resist. This *Julian* was Grandson to the famous Lawyer of that Name, who compos'd the *Perpetual Edict* in the Reign of *Adrian*, and about 57 Years of Age, which he never cou'd exceed. For tho' he much endeavour'd to make himself popular, yet the Senate and People hated him, upon the Account of his scandalous Election; and the Soldiers themselves were also disoblig'd by his bad Pay, and his

Y y

covetous



covetous Temper. These Circumstances gave an Occasion to the Commanders of the Armies abroad to aspire to the same Dignity; and accordingly three of them set up for themselves, *Pescennius Niger* in the *East*, *Septimius Severus* in *Illyricum*, and *Clodius Albinus* in *Britain*. *Severus* lay the nearest to *Rome*, where *Niger* was most desired; but he by continuing at *Antioch*, instead of hastning into *Italy*, gave *Severus* Opportunity to get before him: For by crossing the *Alps* with incredible speed, he got to *Ravenna* before any expected him. His Pretence for taking the Empire was, to revenge the Death of *Pertinax*, whose Name he assum'd, to do himself the greater Honour, upon his first being proclaim'd in *Illyricum*. *Julian* endeavour'd to make some Resistance, but it did him no Service, his Courage and Management failing him; and when the Senate heard that *Severus* was near the City with his Army, they declar'd *Julian* a publick Enemy, and order'd him to be slain, upon the 2d Day of *June*, after a shorter Reign than his Predecessor, being only nine Weeks and two Days.

He is slain.

SEVERUS,  
the twenty first  
Roman Empe-  
ror.

Upon the Death of *Julian*, *Severus* was immediately acknowledg'd <sup>Dion. Herod. Spart.</sup> Emperor by the Senate and People; as he drew near to the City, he sent Order to all the *Prætorian* Soldiers to come forth and receive him unarm'd; which was accordingly obey'd, in hopes of pleasing and appeasing him by their ready Obedience; for he had concealed his Designs from all but a few. But upon their coming forwards with Laurel-Branched to pay him Homage, they were suddenly surrounded by his Army; and so having reproached them with their barbarous and infamous Practices towards the Emperor and Empire, he commanded them to be immediately stript of all their Military Habilliments, depriv'd them of the very Name and Honour of Soldiers, and banish'd them an hundred Miles from *Rome*. And thus, with the Execution of some of the Ringleaders, he began his Reign, to the great Satisfaction of all Men. This Emperor was by Birth an *African*, of the City of *Leptis*, now about forty seven Years of Age; one who by his Industry had attain'd to almost all Charges and Offices, wherein he purchas'd the Name and Reputation of a valiant, wise and excellent Commander. He was likewise commended for his Wit and Learning, his Prudence and Policy, and his Vigour and Hardiness; but justly condemn'd for his *Punick* Craft and Disimulation, his Treachery and Infidelity, and his Severity and Cruelty: In short, his Temper and Circumstances dispos'd him to the Performance both of the noblest Acts, and the bloodiest Severities. He immediately set about the Regulation of many Abuses in the City; and after thirty Days continuance, resolv'd to march against *Niger*, a formidable Rival, who had quietly possess'd himself of *Byzantium*, and all the *East*. There was Reason also to dread what *Albinus* might do in his Absence, who had declar'd for himself in *Britain*; therefore he sent to him, and offer'd him the Partnership in the Empire, with the Title of *Cæsar*; which was willingly accepted by *Albinus*, who esteem'd it a good Bargain to obtain that with Ease, which he design'd to attempt by Force. And thus laying *Albinus* asleep, the World was divided into two Factions, and a War began, as severe as any in the former Ages of the *Roman* State, highly remarkable for the Valour of the Commanders, and the Number of the Forces.

He goes against  
Niger.

The Heresie of  
Theodotus  
and Artemon.

During these Transactions and Revolutions, the Church at *Rome* <sup>Tertul. Epi. l.</sup> began to be infected with a new Heresie, form'd by one *Theodotus*, formerly a Currier or Tanner of *Byzantium*; who in the last Persecution, having out of Fear of Torments deny'd *Jesus Christ*, to vindicate his Apostacy, added Blasphemy to it; and with the *Ebionites* and *Alogi*, taught,



taught, that tho' our Saviour was conceiv'd by the Operation of the Holy Ghost, yet he was but a meer Man, only excelling others in Justice and Sanctity of Life. He had long lain hid at *Rome*; but afterwards employing what Learning he had, and having formed a Sect call'd *Theodotians*, he was excommunicated by *Victor* Bishop of the City; and some say, condemn'd by a Council, together with a famous Disciple of his call'd *Artemon*. This *Artemon* had also many Followers, who holding almost the same Opinions, joyn'd with the *Theodotians*, and afterwards became a numerous and dangerous Sect. These very boldly and fallly asserted, That their Doctrin was continually held in the Church till the Time of Pope *Victor*; after which, they said, it began to be corrupted, and the Truth of it question'd. About these Times, *Clemens Alexandrinus* wrote A. D. 194. his famous Work call'd *Stromata*; which consists of Miscellaneous Dis- Severi  $\frac{1}{2}$  courses, compos'd out of the Holy Writings, and the Books of the Clem. Alexan- *Gentiles*; both explaining and confuting the Opinions of the *Greeks* drinus writes his *Stromata*; and *Barbarians*, the Sentiments of Philosophers, and the Notions of Hereticks; inserting Variety of Stories, and Treasures out of all Sorts of Learning: Which, as he himself tells us, he therefore stil'd *Stromata*, that is, *A variegated contexture of Discourses*; which he compares not to a curious Garden, where the Trees and Plants are dispos'd in exact Order, but to a thick shady Mountain, where Trees of all Kinds grow promiscuouly together. He is suppos'd to have shewn somewhat too much of the Philosopher in this Work, and to have express'd some few Things not soundly or warily; yet capable of a candid Interpretation, and such as are often met with in the Writers of those early Ages.

Herod. &c.

In the mean Time, *Severus* successfully proceeded in his Expedition Severus his Success against *Niger* in the East; and nothing cou'd withstand the rapid Fortune against *Niger*, and others. of this prosperous Prince. For whether his Business was perform'd in Person, or by his Lieutenants, he was equally successful. His Army first landed in the Lesser *Asia*, near *Cyzicus*, where they attackt, defeated and slew *Æmilian*, and after that engag'd with *Niger* himself, whom they overcame in two Battels: The first was fought near *Nice* in *Bithynia*, a City very faithful to *Niger's* Interest; where his Army had been quite cut off, if they had not sav'd themselves by retreating into the City. The second was near the Bay of *Iffus*, at the Straights of *Cilicia*, where *Alexander* the Great had formerly overthrown *Darius*; after which Defeat *Niger* made his Escape to *Antioch*, where finding himself not safe, he fled towards the *Euphrates*; but being vigorously pursu'd, he was overtaken by some Soldiers, who cut off his Head, and carry'd it to *Severus*. This Emperor immediately gave Orders that *Niger's* Wife and Children shou'd be banish'd from *Rome*, and as a Conqueror perform'd his Pleasure upon the Vanquish'd, destroying without Mercy great Numbers who had joyn'd with *Niger*, and particularly demolish'd the great City *Antioch*, which had assist'd his Adversary. These Successes made *Severus* resolve to push forwards, and A. D. 195. punish all those *Eastern* Princes who had taken part with *Niger*. The Severi  $\frac{2}{3}$  *Parthians* and *Adiabeniens* had sent in Men to his Assistance, and therefore he first attackt them; and in an Inruption which he made into *Parthia*, he took the City *Nisibis*, which he made the Frontier-Town of the Empire on that Side. Whilst he was in *Mesopotamia*, he heard that *Byzantium* had at last surrender'd to his Forces. That City declar'd at first for *Niger*, and after he was dead, held out against *Severus*, and endur'd one of the sharpest Sieges mention'd in History. The Surrender of *Byzantium* made him absolute in the *East*, and he doubted not but to be so shortly in the *West*.

Euseb. &c.

The Catholick Church, which had hitherto been at Unity within it self, A. D. 196. was now in danger of a Schism, about the inconsiderable Controversie of Severi  $\frac{3}{4}$



The great Controversie about keeping Easter.

the Time of Keeping of *Easter*; which was with great Violence reviv'd by Pope *Victor*, who endeavour'd imperiously to impose the *Roman* Custom of keeping it on the next Sunday after the *Jewish* Passover, upon the Churches of the Lesser *Asia*, and all others who observ'd the contrary Usage. And because they did not yield, he rashly sent out his Excommunication against them; not only endeavouring, but, as *Eusebius* explains it in the following Words, actually proscribing and pronouncing them cut off from the Communion of the Church. The *Asiatics* little regarding the fierce Threatnings from this Bishop, under the Conduct of *Polycrates* Bishop of *Ephesus*, stood their Ground; 'Justifying their Observing it 'upon the 14th Day after the Appearance of the Moon, after the Rule 'of the *Jewish* Passover; and this by constant Tradition, and uninterrupted Usage derived from the Apostles *St. John* and *St. Philip*, *St. Polycarp*, and several others to that Day. All which he wrote to *Victor*, but prevail'd nothing to prevent his rending the Church in sunder. For the Composure of this unhappy Division, Synods or Councils were call'd in divers Parts of the World; as besides one in *Rome*, one in *Palestine* under *Theophilus* Bishop of *Cæsarea* and *Narcissus* Bishop of *Jerusalem*, another in *Pontus* under *Palmus*, another in *Corinth* under *Bacchillus*, another in *Osdroena* in the East; with many Bishops in other Places; who were very ready in their Endeavours to quench the common Flame; and tho' they agreed with *Victor* in the main Controversie, yet they all in their Epistles blam'd his Management; and advis'd him rather to mind what concern'd the Peace of the Church, and the Love and Unity of *Christians* among each other. But the most considerable of all was the excellent *Irenæus*, who as *Eusebius* observes, in this Matter truly answer'd his Name, in his peaceable and healing Temper. For having conven'd a Synod in *Gaul* of 13 Bishops, after a full Debate of the Matter, he wrote a Synodical Epistle in their Name to *Victor*: 'Wherein he acknowledg'd the Agreement with him in 'the Controversie, but calmly and gravely advis'd him to beware how he 'excommunicated whole Churches, for observing Customs deriv'd to 'them from their Ancestors: That there was as little Agreement in the 'Manner of the *Preparatory* Fast before Easter, as in the Day it self; some 'thinking they were to fast but one Day, others two, others more; and 'some measuring the Time by a continual Fast of 40 Hours: And that 'this Variety was of long standing, and had crept into several Places, 'while the Governors of the Church, who took less Care about these 'different Customs, still maintain'd a sincere Love and Peace towards one 'another; a Thing practis'd by his pious Predecessors, particularly *Anicetus* towards *Polycarp*; who tho' they cou'd not so far convince each other, as 'to lay aside their different Usages, did yet mutually embrace, communicate 'together, and peaceably part from each other. This Father also wrote many other Epistles of the like nature to other Bishops, and probably with very good Effect; for tho' the *Asiatics* did not lay aside their Custom, yet it does not appear that the Union between them and the Bishops of *Rome* was thereupon discontinu'd. All continu'd their own Customs in all Places, till a full Determination was made of this Matter in the Council of *Nice*, 129 Years after.

Severus his Success against Albinus.

During these Disturbances in the Church, there were no less Disturbances in the State; for *Severus*, who particularly desir'd to be succeeded by his Sons *Caracalla* and *Geta*, found it high Time to remove *Albinus*, who daily increas'd in Strength and the Favour of the *Romans*. Accordingly, having settled all Things in the East, and demolish'd the great City of *Byzantium*, and given his Son *Caracalla* the Title of *Cæsar*, he made use first of secret Methods to destroy him, and afterwards of open War. At first *Albinus* had

Herod. Spart.



had the Advantage; but at length *Severus* meeting him in Person near *Lyons*, A. D. 197: Severi  $\frac{4}{3}$  *February* the 17th, after a most obstinate Fight routed his Army, and forc'd him to make his Escape. But that prov'd to no purpose, for he was soon kill'd, and his Head carry'd to *Severus*, who sent it erected upon a Pole in Triumph to *Rome*; whither also he return'd himself, after he had rais'd vast Sums of Money by confiscating the Estates of the most considerable Men in *Gaul*. At his Return to *Rome*, he upbraided the Senate with their Love to *Albinus*, and their Ingratitude to him; and in Disgrace of that venerable Assembly, he renew'd the Memory of the Tyrant *Commodus*, call'd himself his Brother, and on *June* the 2d, made him to be canoniz'd, and ador'd as a God. He also condemn'd to Death great Numbers of the Senate and Nobility of *Rome*, who had been Friends to *Albinus* or his Party; producing Letters against them, and alledging other Proofs and Reasons, of which some are suppos'd to have been forg'd. He us'd the like Severity to many eminent Persons of *Niger's* Party; and in this being incited by Avarice as well as Revenge, many considerable Ladies cou'd not escape his Fury.

*The Fifth General Persecution.*

*Euseb.  
Tertull.*

**VII.** In the midst of all this Blood and Cruelties, the innocent *Christians*, who had enjoy'd Rest for about 17 Years, were again afflicted and persecuted; but at present neither by the Order nor the Encouragement of *Severus*, who in the former Part of his Reign was very favourable to *Christianity*. He had been recover'd formerly out of a Fit of Sickness, by the Intercession of one *Proculus Torpacio*, a *Christian*, who anointed him with Oyl, according to the Apostle's Command, *James* 5. 14. and the Practice of the Primitive Church; so that he knew by Experience of how great Efficacy the *Christians* Prayers were with the Physician of all Men. And he was so sensible of this Benefit, that he sent for *Proculus*, who was Steward to *Evodus* his Son's Governor, and kept him in the Palace till he dy'd; and when some *Romans* of both Sexes, and of great Quality, were afterwards accus'd of *Christianity*, he acquitted and applauded them, and openly check'd the Madness of the People. His Court seem'd to be an Asylum for *Christians*, for a long time; for his Son *Caracalla's* Nurse was a *Christian*, and when he was a Child, he express'd so great an Indignation at the Punishment of one of his Play-fellows who stood up for his Religion, that he was not easily pacify'd. Besides, the Behaviour of the *Christians* towards *Severus*, was a great Inducement to him to be very favourable to them; for he who took notice of every Thing, cou'd not but see, that in all his Wars they never appear'd against him, neither joyning with *Niger* nor *Albinus*: The Concerns of another Life were chiefly in their View, and they willingly left this World to those busie Men, who were ready to put every Thing into confusion to obtain it. But notwithstanding this Prince's Favour, the People's Fury prevail'd, especially in his Absence from *Rome*, so that a Persecution broke out, and was continu'd for five Years, before it was countenanc'd by the Emperor's Edicts; the *Christians* being prosecuted by the Standing Laws of the Empire, which not only forbad all Religions not approv'd by the Senate, but also all Corporations and Societies not establish'd by the Imperial Power. The wonderful Progress of *Christianity*, the infinite Numbers of the Believers, with the many Miracles still perform'd by them, gave a mighty Jealousie to their *Pagan-Adversaries*; who loaded them with all kinds of Calumnies, and us'd all possible Methods to suppress them. The People, upon all publick Misfortunes, cry'd out to have the *Christians* cast to the Lions, upon Supposition that they occasion'd

*The Causes of  
the Persecu-  
tion.*



occasion'd all Calamities; and upon publick Festivals, they sometimes tore their Bodies out of the Graves, and cut them in Pieces. Many suffer'd by Fire, by Sword, and by wild Beasts; and others after cruel Scourgings and other Torments, dy'd in Prison; and all without Complaint or Resistance, but with Joy and Thankfulness, for having Opportunity of glorifying their Master by their Sufferings. Tho' there were many Martyrs in the Beginning, yet we find not the Names of any till the Year 200.

*Tertullian, and  
some of his  
Writings.*

Not long before this Persecution, appear'd that celebrated Champion *Tertullian*, the Son of a *Roman* Centurion of *Carthage*, where he was born and educated in the *Pagan* Religion. He had been brought up in all the Accomplishments which the Learning of the *Greeks* and *Romans* cou'd produce, but he was in a particular Manner skill'd in the *Roman* Laws; for which Reason some have thought him an Advocate. He was a Man of a most acute Wit, and a nice Inquisitor into all things; so that being convinc'd by the powerful and triumphant Efficacy of the *Christian* Faith above all others, in the Beginning of *Severus's* Reign, he forsook his *Paganism*, and was Baptiz'd; and for some few Years he continued the most renowned Professor, and the most shining Light in the *Christian* Church. He soon set himself to write concerning that Religion he had undertaken, and publish'd four remarkable Pieces before, or about the Beginning of the Persecution; namely, of *Penance*, of *Prayer*, of *Baptism*, and of *Patience*; and also two others about the *Ornaments and Dresses of Women*, not long after. In all which, he shew'd himself a rigid Censor, a strict Observer of Rites and Discipline, and a zealous Asserter of the most nice Severities of Religion; which Principles being at length carry'd too far, and with a stiff and violent Temper, brought him into *Montanism* and other Errors, as we shall observe in its proper Place.

*Severus's Successes in the East.*

The Emperor *Severus* made no long Stay in *Rome*; for being ambitious of Honour, and desirous to be reveng'd of some Kings who had assisted his Enemy *Niger*, he with his accustomed Vigour and Celerity departed towards the East with a considerable Force. Arriving in *Asia* sooner than any cou'd expect him, he immediately began the War in *Armenia*, threatening *Barsames* King of the *Atreni*, who had been a particular Friend to *Niger*. The King of *Armenia* durst make no Resistance, but sent the Emperor Presents, sued for Peace, and gave such Hostages as he requir'd.

*Herod.  
Dion.*

A.D. 198. Whereupon this valiant Prince turn'd his Forces against *Arabia Felix*, where was then a Mutiny, and took and plunder'd several Cities; and Severi  $\frac{5}{6}$  from thence return'd against the Frontiers of the *Atreni*, and invested the City *Atræ*, the Metropolis of that Country. But being unable to take it soon, by reason of its Situation and the excessive Heats, he immediately took Water, and sailing along the *Euphrates*, successfully landed in the Confines of the *Parthians* and *Persians*, who in his Absence had invaded the Empire. Here with wonderful Expedition, he took *Selencia*, *Ctesiphon* and *Babylon*, and plunder'd and wasted wheresoever he came; which was accounted the more signal Conquest, because the *Romans* stood in greater Fear of the *Parthians*, than of any other Nation. In the same Year he made his Eldest Son *Caracalla* Partner with him in the Empire, gave him the *Tribunian* Power, and the Title of *Augustus*, June 2. and he also gave the Title of *Cæsar* to his Younger Son *Geta*. In this Year *Tertullian* tells us of a strange Appearance of a Figure of a walled City in the Air, in *Judæa*, for 40 Mornings successively; which the *Montanists* and other *Millenarians* imagined to be the new *Jerusalem*, where they were to live happily a thousand Years.

*He makes Caracalla Partner in the Empire.*

*Narcissus, Bishop of Jerusalem.*

In the Time of this strange Sight, flourish'd *Narcissus* Bishop of *Jerusalem*, the 15th Bishop of the Uncircumcision, from the Year 137, and the 30th from the Apostle *St. James*, a Person celebrated both for his Piety and his

*Euseb.*



his Miracles; particularly, for his changing Water into Oyl, in a Time of great Want. After he had been some few Years Bishop, and of a most strict and exemplary Life, some profligate Persons who fear'd to be censur'd and punish'd by him for their Crimes, by Way of Prevention accus'd him of Incontinency; and to confirm their Accusations, they added both Oaths and Imprecations: The first wish'd to be consum'd by Fire, the second desired to be wasted with Leprosie, and the third to lose his Sight, if their Allegations were not true; which notwithstanding were not believ'd by the Faithful, because the whole Course of his Life had been unblameable. But *Narcissus* being unable to endure the Burthen of so great a Scandal, and being inclinable to a Philosophical Life, retir'd himself from his Church, and liv'd many Years in Solitudes, and obscure Fields. But the great Eye of Justice wou'd not connive at what pass'd; and these wicked Men soon found the fatal Effects of their Imprecations: For the first was burnt in his House, with his whole Family; and the second was cover'd with that Disease which he had wish'd for; but the third, seeing the End of the two former, and fearing the just Vengeance of Heaven, publicly confess'd the whole Plot, and by daily pining and lamenting, and continual weeping, at length lost his Eye-sight. Upon the Retreat of *Narcissus*, the Church proceeded to the chusing another Bishop; and before his Return to *Jerusalem*, he had three several Successors, *Pius*, *Germanio*, and *Gordius*.

A. D. 199.  
Severi  $\frac{6}{7}$

His Retirement, and its Consequence.

The Persecution, which in a great Measure had been confin'd to the City of *Rome*, within less than two Years reach'd *Africk* and the City of *Carthage*, where *Vigilius Saturninus* was Governor, and the first in that Country that employ'd the Sword against the *Christians*. In which Place, we have an Account of the Martyrdom of *Speratus*, and twelve others, call'd by the Name of *Scillitains*, probably from the Place of their Habitation, who after a considerable Dialogue with *Saturninus*, and a courageous Declaration of their Faith, were all condemn'd to be beheaded. These Severities towards the *Christians*, and the innumerable Hardships they sustain'd in all Places, rais'd up the Spirit of the mighty *Tertullian*, and caus'd him to publish his famous *Apology*, which he dedicated to the Magistrates and Governors of the *Roman Empire*: 'Wherein with incomparable Elo-

A. D. 200.  
Severi  $\frac{7}{8}$

The sixth Persecution reaches Africa.

quence, Evidence and Strength of Reason he pleaded the Cause of the distressed *Christians*; complaining of the Unreasonableness and Injustice of their Enemies, with all the illegal and irregular Methods of their Proceedings; largely demonstrating both the Vanity and the Falseness of the Crimes vulgarly charg'd upon the *Christians*, as their being guilty of Blood, Incest, Worshipping an Ass's Head, &c. Manifesting their Meekness and Innocency, their Temperance and Chastity, their sublime Piety to God, their inviolable Obedience to their Prince, the Soundness of their Principles, and the Sanctity of their Lives, beyond all possible Exception. By Way of Proof, he instanc'd in the Antiquity of the Books of *Moses*, the Predictions of the Prophets, the Authority of *Pilate's* Relation concerning *Christ*, and the miraculous Escape of *Antoninus*. And in the Conclusion he shew'd, that the Virtues of the *Christians* were much more excellent and sublime, than those of the *Pagan Philosophers*. Not long after he publish'd his two Books, *To the Nations*; which were almost of the same Subject with the *Apology*; in which the greatest Part of that is repeated, but put into another Order, and more enlarg'd. About the same Time he wrote his *Scorpiacus*, which was design'd for a Remedy against the Scorpion-Poyson of those Hereticks who dissuaded the *Christians* from suffering Martyrdom. And to speak a Word in Season, he also wrote a most Pathetical Treatise to the *Christians* in Prison, intituled *An Exhortation to the Martyrs*; wherein he powerfully incited them to

Tertullian writes his *Apology*, with other Pieces relating to the Persecution.

Patience



*He writes his  
Prescriptions  
against Here-  
sies.*

Patience and Perseverance to the last Moment of Life. Besides these Pieces, he wrote about this Time a remarkable Treatise call'd, *Of Prescriptions, against Hereticks*; so nam'd, because it shew'd, that their Doctrines were not to be admitted, by Reason of their Novelty; for he observ'd, ' That they ' cou'd not reckon their Original from the Time of the Apostles, nor cou'd ' shew a Succession of Bishops, from their Times, as the Catholick Church ' cou'd. This Book was wrote particularly against *Hermogenes, Marcion, Valentinus*, with many others.

*The Docetes.*

There never was a greater Occasion for writing against Heresies: For besides the several Hereticks formerly taken notice of, about this Time there

*The Patripas-  
sians.*

appear'd the *Docetes*, and the *Patripassians*. The former were more ancient, against whom St. *John*, St. *Ignatius* and St. *Polycarp* asserted the Truth and Mystery of the Incarnation, and they were a Branch of the *Gnosticks*. This Heresie was reviv'd about this Time by one *Julius Cassianus*, one of the *Valentinian* Sect; and his Followers obtain'd the Name of *Docetes*, from *dokein*, to appear; because they believ'd and taught, that the Actions and Sufferings of *Jesus Christ* were not in Reality, but only in Appearance. The Doctrin of the *Patripassians* was broach'd by one *Praxeas*, a Person of *Asia* of a turbulent Temper, as most Hereticks were; who upon the account of his suffering a short Imprisonment for *Christianity*, vainly attributed to himself the honourable Title of Martyr, and diffus'd the Poison of his Error both in *Rome* and *Africk*. At *Rome* he prevented Pope *Victor* from acknowledging the new Prophecies of *Montanus*, and caus'd him to revoke some Letters in Favour of that Sect. Here he taught his Heretical Opinions, and afterwards in *Africk*, where *Tertullian* oblig'd him to recant; but in a short time after he again publish'd his Doctrin, and taught, that there was but one Person in the Trinity; that the Father was the same with *Jesus Christ*, who was incarnate, born of the Virgin, and suffer'd upon the Cross. So that his Followers who were at first call'd *Praxeans*, were afterwards call'd *Patripassians*, because they attributed the Passion to the Father himself.

*The Conclusion  
of the second  
Century.*

Thus we have got over the Actions of two Centuries, over five General Persecutions, and into the midst of the sixth; in which the Church of God daily increas'd, and became more and more triumphant, in spite of the Malice of all the Powers of Earth and Hell. And here it is remarkable, that besides the terrible Persecutions that harass'd the Church, and seem'd to tear it in Pieces, the Devil made use of three very subtle Methods to ruin the *Christian* Religion. First, because the extraordinary Miracles of the Son of God were a notable Confirmation of the Truth and Divinity of his Doctrin, he oppos'd the Impostures of *Simon Magus* and *Apollonius Tyanæus* to his real Miracles. Secondly, because the Holyness of our Saviour's Life and Precepts was a powerful Persuasive to incline the World to Conversion, he introduc'd into the most Sacred Offices of Religion all Sorts of Lusts and Impurities, by his Instruments the *Gnosticks* and *Carpocratians*, who adopted their Vices into the Number of their Mysteries; to whom are to be attributed the Incests and Scandals unjustly charg'd upon the Orthodox *Christians*. And thirdly, lest these shou'd prove ineffectual, that he might incline the World to be careless and vile, he taught by the Mouths of *Marcion*, *Blastus*, and *Florinus*, That God was the Author of Sin, that he might supersede all Laws, and enervate the Force and Vigour of all Divine Injunctions. Yet notwithstanding all these powerful Efforts, the Church of God, afflicted with Persecution without, and wounded with Hereticks within, still stood firm upon an impregnable Rock, gather'd Strength, increas'd, shin'd, and became the Wonder and Surprize of all the created Beings of the Universe.

C H A P.



CHAP. IV.

*From the Middle of the Fifth Persecution, and Conclusion of the Second Century, to the Beginning of the Sixth General Persecution of the Church under the Emperour Maximinus.*

*Containing the Space of about 35 Years.*

*Tertul.  
Lactant.  
Euseb.*

**I**THE *Christian* Religion had now diffus'd it self through all the known Parts of the World; but more fully and triumphantly in the vast *Roman* Empire, where it was most violently oppos'd, and met with the most terrible Conflicts. *Christians* were now in the Cities, Towns, and Villages, in the Camp, in the Senate, in the Palace, and in all Places besides the *Pagan* Temples and Theatres; and that in such Numbers and Multitudes, that *Tertullian* assures us, that if they had unanimously retir'd to any other Countrey, the Empire would have become a mere Desert and Solitude. All the Cruelties of the Gentiles were to no effect; but a stronger Invitation to others to encrease their Party; the oftener they mow'd them down, the faster they sprung up; and their Blood was a Seed that grew up to a more plentiful Harvest; and tho' several of the *Gentiles* had us'd their utmost Eloquence to exhort Men to Patience under Sufferings, yet they could never make so many Profelytes with their Arguments, as the *Christians* did by their Actions. The Patience and Sufferings of the most Vertuous and Heroick *Romans*, were as far short of those of the *Christians*, as their Philosophy was of the others Divinity. Their Heroes chose Death when they were no longer able to bear the Shame and Misery of Living: But the others embrac'd that, and all Torments, when they might have commanded all the Conveniencies and Pleasures of Life: By which means they became triumphant in the midst of the most imaginable Difficulties. And this was the State of *Christianity* in the Third Century; in the first Year of which, and ninth of *Severus*, *Victor* Bishop of *Rome*, dy'd; some say by Martyrdom, after he held this Dignity about ten Years. He left some little Tracts behind him, particularly concerning the Time of keeping of *Easter*; and according to *St. Jerom*, he was the first Ecclesiastical Author who writ in the *Latin* Tongue, which must be before those of *Tertullian* and *Apollonius*. He was succeeded in the Church by *Zephyrinus*, a *Roman*, and Son of *Habundius*, who continu'd Bishop about 18 Years, and was the fourteenth Bishop of *Rome*, after the Apostles *St. Peter* and *St. Paul*.

A.D. 201.  
*Severus*.  
The Encrease  
of *Christians*.  
ty.

*Zephyrinus*,  
the 14th Bish-  
op of *Rome*.

*Spart.  
Euseb.*

The Emperor *Severus* had now continu'd above three Years in the East; where, besides several Wars, he made many Regulations and Alterations. At length passing through the Countrey of *Palestine*, in the Tenth Year of his Reign, to gratifie his Heathen Subjects, he forbad all Persons, under the severest Penalties, to turn either *Jews* or *Christians*; which Edict very much reviv'd and encreas'd the fifth General Persecution of the Church. And because this Persecution now rag'd more than ever, and *Severus* himself was so concern'd in it, who before was a Friend to the *Christians*, many Writers make the fifth Persecution to commence this Year. The Governors of Provinces, and the bigotted People being let loose, such Severities and Cruelties were practis'd in most

A.D. 202.  
*Severus*.  
The fifth Per-  
secution reviv-  
ed and in-  
creas'd.



Parts, that the *Christians* of those Days verily believed that the Times of *Antichrist* did then take Place; particularly *Judas* an Ecclesiastical Writer, mention'd by *Eusebius*, who wrote a Commentary upon *Daniel's Seventy Weeks*, and a Chronology ending at the tenth Year of *Severus*. This Emperor going into *Ægypt* to view all the Rarities and Antiquities of that Countrey, caus'd the Persecution to rage in a more particular manner at *Alexandria*; to which Place, as *Eusebius* observes, the most select Champions of the *Christians* were brought out of all *Ægypt* and *Thebais*, as to the noblest Stadium of the Almighty, to suffer all sorts of Torments and Deaths, and to be encircled with Crowns of immortal Bliss. This Persecution caus'd many *Christians* to retire from *Alexandria*, and among the rest, the celebrated *Clemens*, who was constrain'd to quit his great Catechetical School, and go over to *Cappadocia*; which he had vindicated in his *Stromata*, since flying in Persecution was according to our Saviour's own Advice. Among the many Martyrs, *Leonides*, Father to the renown'd *Origen*, was first imprison'd, then beheaded, and all his Estate confiscated. During his Imprisonment, young *Origen*, now but 17 years of Age, began to discover a most impatient Desire of Martyrdom; and because he knew the deplorable Estate wherein his Father was like to leave his Wife and Children, might probably have great Influence upon his Mind, he by Letters passionately exhorted him to persevere to the last; adding this Clause among others, *Take heed, Sir, that your Care for us do not make you change your Resolution*. And he himself had gone not only to Prison, but to the very Block with his Father, had not his Mother us'd all imaginable Arts to divert him; as first, Tears and all kinds of Endearments, and afterwards hiding all his Cloaths, so that mere Shame confin'd him to the House: A mighty Instance of a juvenile Forwardness and Maturity. This *Origen* had a most excellent and religious Education bestow'd upon him by his Father, who was so pleas'd to find him in his Youth such an admirable Proficient in the Holy Scriptures, that to give vent to his Joy, he frequently went into his Chamber when he lay asleep, and reverently kiss'd his naked Breast, as a noble Treasure of an early Piety and a divine Spirit. He had likewise learnt all the Institutions of the two great Masters *Clemens Alexandrinus* and *Ammonius Saccas*; and by means of his Studies and natural Abilities, he was not only then a Miracle of his Years, but became afterwards the Wonder of the whole Age.

As the Persecution rag'd at *Alexandria*, so no less at *Lyons*, where *Severus* had been formerly Governor, and where *Irenæus* Bishop of the Place was a shining Light. Here, as *Gregory of Tours*, and the ancient Martyrologies inform us, *Irenæus* having been prepar'd by several Torments, was at length put to death, and together with him almost all the *Christians* of that great and populous City, whose Numbers could not be reckon'd up; so that the Streets of the City flow'd with the Blood of *Christians*. *Irenæus* was above 24 Years Bishop of this City, and a Person whose profound Learning was accompany'd with great Prudence, Humility and Charity; so that he wanted no necessary Qualification of a good *Christian*, an accomplish'd Bishop, and an able Ecclesiastical Writer. Yet he is observ'd, as well as *Justin Martyr*, to have held some Opinions not strictly Orthodox, and to have had one Failing common to him and many other ancient Authors, *viz.* That he sometimes weaken'd and darken'd the most certain Truths of Religion, by Arguments not very solid. Not long after the Death of this great Opposer of the Hereticks, there appear'd another sort of them call'd *Archonticks*, a Branch of the *Marcofians*, who among other extravagant Notions, held that Archangels created the World,

Clemens retires from Alexandria.

Origen's Zeal and Education.

Irenæus martyred at Lyons.

A. D. 203. Severi's The Archonticks.

Epiphanius.



World, from whence they had the Name of *Archonticks*. They deny'd the Resurrection of the Body, and plac'd perfect Redemption in a Chimerick Knowledge; they judg'd that the God of *Sabaoth* exercis'd a cruel Tyranny in the 7th Heaven; that he engender'd the Devil, who begot *Abel* and *Cain* of *Eve*; and that the Woman was the Work of Satan. These wild Errors they defended by Books of their own composing, which they call'd, *The Revelations of the Prophets, and the Harmony*. This Sect remain'd till the time of *Epiphanius*, and were particularly found in *Palestine* and *Armenia*.

*Euseb.*

To return to *Alexandria*, where the Persecution was carry'd on with such Violence, *Leonides* being beheaded, and all his Estate confiscated, young *Origen* remain'd with his Mother and Brethren, reduc'd to the utmost Poverty; but a rich Lady of the City, out of Respect and Compassion to his Misery, afforded him all kind of Assistance, and took him into her House. This Lady at the same time maintain'd one *Paul*, a noted Heretick of *Antioch*, whom she had adopted for her Son, who held Conferences in her House, where a great Number, not only of the Hereticks, but also of the Orthodox, were present. But, tho' *Origen* was oblig'd out of necessity to converse with this Man, yet he would never hold Communion with him in Prayer, keeping exactly to the Ecclesiastical Constitutions, and testifying his Abhorrence of the Doctrines of Hereticks. However, in a short time he put himself into a Condition of no longer needing this Lady's Charity; for applying himself vigorously after his Father's Death to the Study of Humane Learning, he open'd a School for the Profession of the Learned Arts, which rais'd him a considerable Maintenance. And tho' he was then but a very Youth, yet did not the Grave and the Learned, the Philosophers and the Hereticks, disdain to be present at his Lectures; many of whom from Auditors, became his Converts, and afterwards Martyrs for the Faith. In a little time Fame recommended him to publick Notice; and the Chair of the great School of *Alexandria* becoming vacant by the Retreat of *St. Clement*, and the Flight of many *Christians*, some of the *Heathens*, who were disposed to be converted, made their Application for him to undertake the Charge, tho' he was not then above 18 Years of Age. The two first of his Disciples were *Plutarch* and *Heraclas* his Brother; and the Reputation and Number of his Converts encreasing every Day, *Demetrius* Bishop of the City confirm'd him in the Employment of *Catechist*, or Professor of Sacred Learning in the Church of *Alexandria*. Being settled in this Office, he executed it with infinite Diligence, and no less Success; and leaving off teaching Arts and Sciences, he sold all his Books that treated of Human Learning, and gave himself intirely to the Instructing his Disciples in the Rudiments of *Christianity*. And then it was that he began to lead an extraordinary strict and austere Life, which with his Learning, brought over great Numbers of Disciples, notwithstanding the Fury of the Persecution, which in *Alexandria* was carry'd on then with greater Violence than ever, under the new Governor *Aquila*, Successor to *Letus*. Several of his Disciples suffer'd Martyrdom in the same Place; among whom were *Serenus*, *Heraclides*, *Heron*, *Hermes*, &c. and he himself was very often expos'd to the Rage of the *Pagans*, when he went to the Assistance and Encouragement of the Martyrs. He then carry'd his Austerities so far, as to commit an Act of such Excess, that it was blam'd even by his greatest Defenders, and afterwards condemn'd by himself, tho' he did it upon a pious Motive, and out of an abundant Zeal and Charity. For his Employment obliging him to be often with Women, whom he instructed as well as Men, that he might remove from the *Pagans* all Ground of Suspicion of any blameable Conduct

*Origen is maintain'd by a Lady.*

*He is made Governor of the Catechetical School.*

*He censur'd himself.*



duct by reason of his Youth, he resolv'd to execute to the very Letter that Precept and Perfection which he was perswaded our Saviour had propos'd in these Words of the Gospel, *that there are some who make themselves EUNUCHS for the Kingdom of Heaven's sake*. He endeavour'd to keep this Action private, and to conceal it from his Friends; but it was soon discover'd; and being come to the Knowledge of *Demetrius* the Bishop, he then commended his Zeal and Faith, and excited him, *Not to be discourag'd upon that account, but to continue more earnestly in the Instruction of the Catechumens*.

Severus's  
Triumph and  
Spectacles.

During the Heat of the Persecution, the Emperour *Severus* in the tenth Year of his Reign, return'd to *Rome*, and triumph'd with great Magnificence over all those Nations which he had subdu'd in his several Expeditions, having assum'd the Title of *Parthicus Maximus*, from his taking *Seleucia* and *Ctesiphon* in the Year 200. He likewise celebrated his *Decennalia*, upon finishing his tenth Year, and marry'd his Son *Caracalla* with *Plautilla*, the Daughter of his Favourite *Plautianus*, a severe Persecutor of the *Christians*, who for his Ambition and Treason not long after, receiv'd the just Reward of all his Wickedness. *Severus* chose to perform all his Solemnities soon after one another, that he might by out-doing all his Predecessors, make the People and Soldiers easie, and obliterate the Memory of his former Severities. And for that reason he gave them a Donative amounting to above a Million and a half of our Money. His Spectacles were almost beyond Belief; for the Pit of the Amphitheatre, as *Dion* describes it, was like a Ship, contriv'd so as to hold an incredible Number of wild Beasts; such as Lions, Panthers, wild Bulls, wild Asses, Ostriches, and other strange Creatures, which for seven Days together were let loose to combat each other. And as tho' all these pompous Solemnities had been insufficient, in the twelfth Year of his Reign, and the seventh of *Caracalla's*, he celebrated the grand *Secular Games*, which, as they were the most splendid and magnificent of any regular Feasts among the *Romans*; so this Emperor was not defective in any thing that might contribute towards their Glory. This was the fourth time that these Games were celebrated since the Birth of our Saviour, which was 57 Years after the last under *Antoninus Pius*, 116 after those under *Domitian*, and 157 after those under *Claudius*. These pompous Shews gave occasion to *Tertullian*, who had lately been at *Rome*, to write his Piece *de Spectaculis*, 'in which he earnestly dissuaded the *Christians* from being present at those publick Sights and Spectacles, shewing that those Diversions were both scandalous and dangerous to those who had before renounc'd the Pomps and Pleasures, as well as the Idolatry of the World. It is believ'd, that not long after he wrote his Book *de Idololatria*, against the Idolatry of the *Pagans*; tho' some think it was wrote in the latter end of his Life, because there are several Passages in it more strict and rigid than in his former Writings, whilst he continu'd free from the Errors of *Montanus*. About the same time *Musanus*, an Ecclesiastical Author, wrote a Book against those Hereticks call'd *Encratites*, of which we have nothing but the Title remaining.

Tertullian  
writes de Spe-  
taculis.

Musanus an  
Ecclesiastical  
Writer.

In the mean time the great *Origen* proceeded in his Employment with extraordinary Success, and many of his Disciples seal'd their Faith with their Blood. Besides the Martyrs before-mention'd, *Plutarch* his first Convert, was led to Execution; and not long after *Marcella*, and her Virgin-Daughter *Potamiaena*, were both consum'd in the same Fire. The latter was celebrated, not only for her Beauty, but also for her Chastity and Courage; which caus'd her to sustain a thousand Combats with her Lovers to preserve her Virginity, and no less Conflicts with her Enemies to pre-serve

The Triumphs  
of Marcella  
and Potami-  
aena.



serve her *Christianity*. Being brought before the Judge *Aquila*, after he had inflicted grievous Stripes upon every Part of her Body, he threatned to deliver her to the *Gladiators* to violate her Chastity, if she did not deny her Faith. She still continu'd firm, and in her Answer reflecting severely upon the *Pagan* Religion, *Aquila* was so provok'd thereby, that he forthwith pronounc'd the definitive Sentence of Death, and *Basilides*, one of the military Apparitors, led her to her Execution. When the Multitude endeavour'd to molest and reproach her with obscene Words, *Basilides* prohibited and thrust them away, shewing much Commiseration and Humanity towards her. *Potamiæna* being sensible of his charitable Intentions; freely exhorted him to be of good Courage, for that when she was gone hence, she would intreat her Lord for him, and would shortly make him an ample Requitall. When she had spoken these Words, she courageously underwent Death with her Mother, hot scalding Pitch being leisurely and gradually poured upon all the Parts of her Body, from the Crown of the Head, to the Sole of the Foot. Such was the Combat fought by this renown'd Virgin. Not long after, *Basilides* upon some Occasion, being desired by some of his Fellow-Soldiers to swear, he openly declar'd himself a *Christian*; which at first they thought was spoke in Jest; but when he firmly maintain'd it, he was brought before the Judge, and making before him a Profession of his Faith, he was immediat'y imprison'd. And when some *Christians* repair'd to him, and ask'd the Cause of this sudden and unexpected Change, he answer'd them, That *Potamiæna*, three Days after her Martyrdom, stood by him in the Night, and put a Crown upon his Head, declaring that she had intreated the Lord for him, and had obtain'd her Request, and that shortly the Lord would take him to himself. Upon this Declaration the Brethren immediately imparted to him the Seal of Baptism, and the Day following he was beheaded. *Eusebius* adds, that according to Report, many others in *Alexandria* were converted to the Faith by means of *Potamiæna*, who appearing to them in the Night, invited them to embrace the Gospel.

*Basilides converted.*

As the weaker Sex thus triumph'd in *Alexandria*, so no less in *Africk*, in the Persons of *Perpetua* and *Felicitas*, two Ladies of *Tuburbis* in *Mauritania*; the former of noble Parentage, 22 Years of Age, and now a Nurse to a Son, and the other of inferiour Extract, and very big with Child. These two Ladies being remarkable for their Religion, were accus'd and brought before *Hillarian* the present Governour of *Africk*, together with four other *Christians*, namely, *Revocatus* Brother to *Felicitas*, *Saturninus* and *Satyrus* Brothers, and *Secundulus*, all Catecumens, and very young. The Ladies nobly resisted a thousand Temptations and Perswasions, and joyfully endur'd all the Miseries of a Dungeon, where they receiv'd the Comfort of Heavenly Visions, and converted *Pudeus* the Jaylor; and notwithstanding *Felicitas* was newly deliver'd of a Child in Prison, she was order'd two Days after with the rest of them to be thrown to the wild Beasts in the Amphitheatre in *Carthage*: Only *Saturninus* was brought back from the Beasts and beheaded, and *Secundulus* dy'd in Prison. This was done March the 7th in the 12th Year of *Severus*; of which we have a particular Account in the Acts of *Perpetua* and *Felicitas*, which are look'd upon as of great Authority. Thus the *Christians* suffer'd in *Africk*, and about the same Time, while *Hillarian* continu'd Governor, the common People with loud Out-cries demanded of him to take away from the *Christians* the Use of their Floors, or their Burying-places they then had: But, as *Tertullian* observes, God who hearken'd to the Cries of the *Pagans*, render'd their *Barn-floors* useless; for he sent them no Corn for all that Year. *Tertullian* still continu'd a strenuous Defender of the *Christians*: but this great

A. D. 205.  
Severus.  
The Martyrdom of Perpetua, Felicitas, &c.



Tertullian  
inclines to the  
Montanists.

great Man and Champion, who had gain'd such infinite Reputation, and done such noble Service to the Church, now in the middle of his Age (perhaps 45 Years) began to incline towards the Errors of the *Montanists*, which soon caus'd him to separate from the Catholick Communion. The Fall and Separation of so famous a Person was a mighty Temptation and Discouragement to the Church; and the Causes of it are variously assign'd; some say, it was for his being disappointed of the Bishopricks of *Rome* and of *Carthage*; but this no ways agrees with his mortify'd Temper, and known Contempt of the World. St. *Jerom*, with most Probability, tells us, that the Envy and Reproaches he met with from the Clergy of the Church of *Rome*, first caus'd him to fall off from the Church, and to joyn with *Montanus* and his Party, whose appearing Austerities were most agreeable to his rigid and violent Temper, and most exactly conspir'd with his severe Course of Life. Tho' he did not run into all the Extravagancies of *Montanus*, but pretended chiefly to restore the Apostolick Discipline, yet in his after-Writings he frequently speaks of *Montanus* as the *Paraclete* that was to come into the World, and violently declaims against the Catholicks, under the Name of *Psychici*, or *Animal* Persons, who took too much Liberty in their Manners and Devotions, stiling his own Party *Spirituales*, as more immediately guided by the Holy Spirit, and conversant in a more Divine and Spiritual Life.

A. D. 206.  
Severus's Re-  
gulations.

All this time the Emperour *Severus* diligently apply'd himself to the publick Affairs, spent a considerable time in visiting some Cities in *Italy*, in hearing Complaints, and doing of Justice; for which he is deservedly applauded by all Writers; particularly he was so exact as to Places of Trust, that he permitted no Man in his Dominions to sell his Honours and Dignities. He likewise erected many noble Works and Buildings in *Rome*, and other Cities, and had a special Regard to the Publick Good; and notwithstanding his Cruelty and Avarice, he perform'd many Parts of a wise Governor, and worthy Prince. Particularly he declar'd himself an Enemy to those Vices that wounded Persons Reputations, and made new Laws against Adulterers: And the Age was then so loose, that three thousand were indicted for that Crime. He took such Care in the Treasury, that notwithstanding his infinite Expences and Donatives, he left behind him more Money in the Exchequer than any of his Predecessors; and was so careful of Provisions, that he left in *Rome* such Quantities of Wheat, Wine and Oil, as were sufficient to maintain the City for five Years. He kept so many Legions of Soldiers, that he had no Cause to fear any Foreign Potentate whatsoever; but to them he gave such Rewards and Privileges, as tho' for the present they strengthen'd his own Interest, yet prov'd afterwards extremely prejudicial to the Commonwealth. For the Soldiers having formerly by the Management of ill Emperors contracted Sloth and Avarice, were by these Incouragements still more incited to violate the Sovereignty, to depose, destroy, and set up whom they pleas'd; which broke in pieces the Relicks of the ancient Discipline, and afterwards threw the Empire into such Confusions, as were never tolerably remov'd till the Reign of *Diocletian*.

Narcissus re-  
turns to Jeru-  
salem.

In the 14th Year of this Emperor's Reign, *Narcissus* Bishop of *Jerusalem*, after seven Years Retirement, in the Time of his third Successor *Gordius*, appear'd again in the City, as one risen from Death to Life. And being return'd from his Solitudes, he was prevail'd upon by the People again to take the Government of the Church upon him; being highly reverenc'd by them both for his strict and Philosophical Course of Life, and for the signal Vengeance which God had taken on his three Accusers. It is believ'd that *Gordius* was joyn'd with him, who dy'd shortly after; so that



that *Narcissus* was not only the 30th, as formerly mention'd, but also the 33d Bishop of *Jerusalem* after the Apostle *St. James*. In the 15th Year of the same Reign, *Tertullian*, as he tells us himself, wrote his Treatise against the Heretick *Marcion*, consisting of Five Books, still extant. Tho' *Tertullian* was now a *Montanist*, he was free from the Heresie of the *Marcionites*; and in the first Book he shew'd that one of the Gods of *Marcion* was only a fantastical and imaginary Being. In the Second, he prov'd that the God whom the *Jews* worshipp'd, was the only true God, the Creator of the World, and the Author of all Good; resolving all the Difficulties which the *Marcionites* had rais'd against God's Covenant in the Old Testament. In the Third, he shew'd that *Jesus Christ* was the Son of God, the Creator of the World, and Author of the Law, who was foretold by the Prophets, and took upon him true Flesh and human Nature. In the Fourth, he shew'd, that it was the same God both in the old and new Testament; reconciling the pretended Contradictions alledg'd by *Marcion*, and making it appear, that the whole Life of *Jesus Christ* was foretold and figur'd in the old Testament. In the fifth Book he prov'd from the Epistles of *St. Paul*, that it was the same God that was preached both in the old and new Testament, and that *Jesus Christ* was the Son of the Creator of the World. After his Schism, and much about the same time, he wrote, besides his *Prescriptions* formerly mention'd, three Treatises against other Hereticks, as *Praxeas*, *Hermogines*, and the *Valentinians*, besides other Pieces. Against *Praxeas* and the *Patropassians* he maintain'd the Incarnation of our Saviour, and the Distinction of the Persons in the Holy Trinity; and shew'd that the Trinity of Persons did no ways prejudice the Unity of the Godhead, as the Unity of the Godhead did no ways hinder the Trinity of Persons. Against *Hermogines* he discover'd the Fallacies and Sophisms of that Heretick, shewing that our Religion taught us that God created even that Matter whereof he made the World. His Book against the *Valentinians* is rather a Satyr and Piece of Railery, than a serious Confutation of the extravagant Sentiments of those Hereticks. We find two other Pieces of his near this Time, one of the *Flesh* of *Jesus Christ*, and the other of the *Soul*: In the former he prov'd against several Hereticks, that *Jesus Christ* took upon him true Flesh; in the latter he falsely maintain'd the Corporeality, as well as the Traduction of the Soul.

A. D. 207.  
Severi 14.  
Tertullian  
writes against  
the Marcio-  
nites and o-  
ther Hereticks

Still the Emperor *Severus* proceeded vigorously in the publick Affairs; and having waded through a Sea of Blood to make way for his Family, he declar'd his two Sons Successors conjointly, and gave to *Geta* the Title of *Augustus*, and the same Power with *Caracalla*, whose Behaviour made him extremely uneasy. Not long after he receiv'd Advice, That the Northern Inhabitants of *Britain* were up in Arms, and had been so successful, that the standing Legions were in danger of being destroy'd. That therefore the Empire might not in his Reign be diminish'd by the Loss of an Island of such great Importance, he resolv'd to go thither in Person, tho' then aged and gouty; and the better to prevent the Enmity and Irregularities of his Sons, he took them along with him. The *Britains* understanding the Emperor's Approach, and dreading his Power, offer'd him an honourable Peace; but this Prince had such an insatiable Desire of obtaining the glorious Title of *Britannicus*, that he refus'd their Proposals. Upon his Entrance into the Countrey, he left his youngest Son *Geta* in the Southern Parts of the Province, which had continu'd in Obedience; and march'd with *Caracalla* against the Northern *Britains* and *Caledonians*; where with the cutting down Woods, making of Bridg-

A. D. 209.  
Severi 16.  
His Successor

Don.  
Court.  
Herd.



es, draining of Meers, and by the Enemies Ambuscades, and Sicknefs, he lost fifty thousand Men, according to *Dion*. The old Emperor encounter'd these Miseries and Difficulties with exceeding Bravery, and prosecuted his Attempts with such a vigorous Resolution, that he at length forc'd his Enemies to a Submission, and likewise to deliver up a considerable Part of their Countrey, and all their Arms. This was effected in the 17th Year of his Reign; in which Year it is probably believ'd that *Philostratus* the *Athenian* Orator, compos'd that famous History, or rather Legend, of the Life of *Apollonius Tyanæus*, which he says, was taken from the Commentaries of one *Damis*, and revis'd and improv'd by the particular Order of the Empress *Julia*.

A.D. 210. About the same Time an eminent Christian Lawyer of *Rome*, nam'd  
Severus. *Minutius Fælix*, wrote an excellent Defence of the *Christian* Religion,  
Minutius entitul'd *Octavius*, in form of a Dialogue. 'It is a Conference between  
Fælix writes 'a *Christian* call'd *Octavius*, and a *Heathen* call'd *Cecilius*, at which *Minuti-*  
for the Chri- 'us sits as Judge. The *Heathen* first us'd all the several Arguments and  
stian Religion. 'Evasions, as well as all the several Calumnies and Reproaches that ever  
'had been urg'd in these Times against the *Christians* Actions and their  
'Religion. The *Christian* on the other side gave full and convincing An-  
'swers to every Particular allēdg'd; and withal shew'd the noble Triumphs  
'of the *Christians* in their innumerable Sufferings, far beyond the most  
'hardy and courageous of the old *Romans*. This small Treatise is written  
with rare Elegancy, and an agreeable Turn, and the Reasons are set forth  
to Advantage, and beautify'd with a great deal of Learning; and as *Lac-*  
*tantius* observes, *Minutius* had been an admirable Defender of Religion and  
the Truth, had he entirely apply'd himself to this Study. In the  
Tertullian same Year, according to *Mon. Tillemont*, *Tertullian* wrote his Book *de*  
writes de Pal- *Pallio*, which was upon this Occasion. He had lately left off the *Gown*,  
lio. the Garment ordinarily worn in all Parts of the *Roman* Empire, and had  
put on the Cloak, the usual Habit of Philosophers, and of those *Christians*  
that enter'd upon a severer State of Life; which caus'd him to be derided  
by them of *Carthage* for his Levity and Inconstancy, in turning from one  
Course of Life to another. To vindicate himself therefore, he wrote this  
Discourse, 'wherein he puts forth the Keeness of a Sarcastick Wit, and  
'spreads all the Sails of his *African* Eloquence, retorting the Case upon  
'his Accusers, shewing the Antiquity, Simplicity and Gravity of this Ha-  
'bit, and severely reprov'g the Luxury and Prodigality that had of late  
'over-run all Orders and Ranks of Men. *Dupin* observes, that it seems  
to have been written rather to shew his Wit and Parts, than for any serious  
Defence of himself.

The Emperor *Severus* having been nigh two Years in *Britain*, and re-  
built the famous Wall begun by *Adrian*, he retir'd to *Eboricum* or *Tork*,  
where he grew weak, partly with Age and Travel, and partly with Grief,  
for the irreclaimable Life of his eldest Son. Hearing that the Soldiers had  
declar'd him Emperor, rous'd with the Affront, he commanded him, with  
the Tribunes and Centurions, to be immediately brought before him;  
and when they implor'd Pardon upon their Knees, he briskly told them,  
*That he govern'd with his Head, and not with his Feet*, and so dismiss'd them.  
His Distemper increasing, and perceiving his Death approaching, he cry'd  
out, *I have been all that a Man can be, but it is of no Use or Service to me*  
*now*. And ordering his Urn to be brought, wherein his Ashes were to be  
enclos'd, and taking it in his Hands, he said, *Little Urn, thou shalt now*  
*contain what the whole World could not before*. Then calling his Sons and  
his Friends about him, he made this remarkable Speech to them, *When I*  
*took the Empire upon me, I found it declining and languishing; and now be-*  
*ing*

*Dion  
Herol.  
&c.*



ing aged and decrepit, I leave it in a State firm and lasting to my Sons, if they prove good; if otherwise, feeble and sinking. His Pains increasing, especially in his Feet, he in vain call'd for Poison, according to *Au. Victor*; and then glutted himself with gross Meats which soon after ended his Life. Thus dy'd *Septimius Severus*, a Person both of extraordinary Vices and Excellencies, who is rather to be rank'd among the Great than the Good Princes. He dy'd in the Beginning of the Year 211, on the 4th Day of *February*, under the Consulships of *Gentianus* and *Bassus*, being 65 Years of Age, and having reign'd 17 Years, 8 Months and 3 Days, reckoning from the Time of his being declar'd by the Senate.

*The Death of Severus.*

*Herod.*

II. Upon the Death of *Severus*, his two Sons *Caracalla* and *Geta* were A.D. 211. both declar'd and acknowledg'd Emperors, who agreed to leave *Britain*, CARA- and return to *Rome* with the *Althes* of their Father. The first thing they CALLA, did after their Arrival, was the *Apotheosis*, or Deification of their Father, *The twenty second Roman Emperor.* which was perform'd after the ancient and usual Custom; and because it so well shews the Religion and Paganish Superstition of the *Romans*, we shall here out of *Herodian* briefly recite the Particulars of this pompous Ceremony. First, the whole City was commanded to go into Mourning, *The Apotheosis of Severus.* being mix'd with some Festival Solemnity: Next, a pale Image of Wax, exactly resembling the deceased Emperor, was plac'd at the Entrance of the Palace, upon a stately Ivory Bed magnificently adorn'd with Cloth of Gold: On the left hand were seated the whole Body of the Senators in Black; On the Right, the Ladies of the highest Quality in plain white Habits, without Jewels or other Ornaments. This lasted for seven Days, during which Space the Physicians often resorted to the Image, as tho' it had been a living Patient, signifying every time, *That they had still less hopes of the Emperors Life than before*; at which Words the Mourners always gave a Groan. At last, when the Physicians had declar'd his Death, the noblest and youngest of the *Senators* and *Equites* carry'd the Bed upon their Shoulders through the *Via Sacra* into the old *Forum*; on each side of which were erected two large Scaffolds, one fill'd with Lads, and the other with young Maids, all Children of the highest Quality, who after a most solemn and mournful manner sung Hymns and Songs in Honour of the Dead. These finish'd, the Senators and Knights again took up the Bed and carry'd it out of the City into the *Campus Martius*, where was erected a beautiful Structure of Wood, almost in the Form of a Pyramid, with several Stories. The first was square, and a sort of a Chamber fill'd with all sorts of combustible Matter, and the Outside richly adorn'd with Cloth of Gold, Ivory, Statues, and fine Pictures: The second had the same Ornaments, and was of the same Figure, only was somewhat less, with the four Sides open: Upon this was a third still less, and upon that a fourth; and so several other less Stories, till the last terminated in a Point. The Bed and Statue being plac'd in the second Story, fill'd with the richest Flowers, Plants, Odours, Gums and Spices, the *Roman* Knights rode on Horseback round the Pile in Order and Measure, according to the Sound of several Warlike Instruments: After them follow'd certain Persons in Chariots in Purple Robes, with Masks, representing to the Life the Faces of the most famous Commanders and Emperors among the *Romans*. These ended, the Successors in the Empire set fire to the Pile with Torches; the Consuls, Senators and Knights did the same to their appointed Side; so that all was in a Flame immediately, and at the same time from the Top of the Pile an Eagle was let fly, which was soon out of sight. This was accompany'd with infinite Shouts and Applauses; and the People being made to believe that it was that Eagle which carry'd the Emperor's Soul to



Heaven, from that Moment they paid him the same Worship that they did to their other Gods.

The unhappy  
Government of  
Caracalla and  
Geta.

*Caracalla* and *Geta* were both young Men; the former now about twenty three Years of Age; in his Youth he had been noted for his compassionate Temper; but his Pity and good Nature soon forsook him, and he became one of the cruellest Monsters that ever reign'd. His Brother *Geta* was naturally of a milder and softer Disposition, and gaining the Affection of the People, *Caracalla* soon sought means to destroy him by Poyson, and also endeavour'd to bribe the *Prætorian* Soldiers by many Presents and Favours, and withal gave them leave to live according to their Pleasure. So that the City soon found the dangerous Effects of a State being govern'd by two Princes of equal Power and Authority, and so contrary in their Tempers, that they continually endeavour'd each other's Death. In Matters of Justice and publick Administration, they were ever contrary in Opinion; and in chusing of Commanders and Governors, each sought to prefer his own Friends and Favourites, as likewise they did in the Election of Consuls and other Magistrates, which caus'd all Affairs to succeed according to Favour and Contention. By which means insupportable Injuries and Disorders were daily committed, either of them persecuting the contrary Faction, without daring to punish those of their own Party, lest they should make them their Enemies; whence grew an universal Prejudice to the City and Province, and indeed in the whole Empire.

Tertullian  
writes to Sca-  
pula.

As the *Romans* now met with daily Afflictions, so did the *Christians*; for the fifth Persecution, which with different Degrees of Severity had continu'd near 14 Years, was still kept up; particularly in *Africk* by *Scapula* the Proconsul of that Province. The Severities and Barbarities of this Man rous'd the Spirit of *Tertullian*, who thereupon wrote a neat and pathetical Book to him, which is still remaining to us. 'In the Beginning, he represented to him, That the *Christians* rather chose than fear'd Sufferings, and to change a temporal Life for an eternal; that therefore he did not direct his Discourse to him out of Apprehension for them, but out of an earnest Desire he had for the Salvation of the *Heathens*, since the *Christians* were oblig'd to love their Enemies, and to endeavour their Conversion. He then represented the Honesty and Simplicity of the *Christians*, and their hearty Prayers and Endeavours for the Prosperity of the Empire, with those particular Instances of Severity which the Divine Providence had lately inflicted upon it, which could not reasonably be suppos'd to have been sent upon any other account, than to revenge the innocent Blood that had been shed; inciting him to Moderation by the Clemency and Indulgence of former Princes and Governors. Not

The fifth Per-  
secution ceases.

Origen goes  
to Rome.

long after, *Caracalla* forgetting the *Christians*, to follow other Cruelties, the Persecution ended; and, as *Sul. Severus* assures us, the Church of God had a long Peace of 38 Year, setting aside that little Interruption by the Emperor *Maximinus* in the Year 235. At the Ending of this Persecution, *Origen* had a great Desire to see the Church of *Rome*, so venerable for its Antiquity and Renown, and accordingly came thither in the time of Pope *Zephyrin*, where he staid not long, but return'd back to *Alexandria*, and to his accuslom'd Catechetick Office, *Demetrius* his Bishop earnestly importuning him to resume it. His two renown'd Predecessors, *Pantaenus* and *Clemens*, were still living, tho' probably in different Parts of the World; but how long they liv'd, and what Deaths they dy'd, we have no certain Account. Also *Montanus* was still living, who had broach'd his Heresie forty Years before, and was now writ against by *Apollonius* a Greek Author, who confuted the Practices and Manners of him and his Followers. In the same Year

Apollonius  
a Christian  
Writer.



Year 211, *Serapion* Bishop of *Antioch* dy'd after he had been possess'd of that See 21 Years; and was succeeded by *Asclepiades*, a Person of celebrated Reputation, who held that Dignity about six Years or more, and was the ninth Bishop of *Antioch* after the Apostles.

*Asclepiades*  
the 9th Bishop  
of *Antioch*.

*Euseb.* *Origen* being return'd from *Rome* to *Alexandria*, soon found his Employment to encrease, and Auditors to press in so fast, that he wanted Leisure for Retirement, Contemplation, and the Study of the Holy Scriptures; so that he was oblig'd to take in *Heraclas* for his Assistant, who had been his Disciple, and was well vers'd in divine and human Studies, by which he divided the Labour between them, committing the younger and more untutor'd Catechumens to *Heraclas*, and taking the maturer and older to his own Care. And now he made many Converts, as well of *Hereticks* as *Heathens*, particularly *Ambrosius*, noted for the *Valentinian* Heresie; so that great Numbers flock'd to him to make Trial of his fam'd Learning and Abilities, others to be instructed in the Precepts both of Philosophy and Christianity. And the better to qualifie himself in Theology and the Understanding of the Holy Scriptures, he diligently set himself to learn the *Hebrew* Tongue, a Language little understood by the Fathers and the Learned in those Times; which he effected with extraordinary Labour, and to great Purposes. By this means the Church of *Alexandria* flourish'd exceedingly, as likewise did the Church of *Jerusalem* about the same time; of which we have the remarkable Account from *Eusebius* of *Alexander*, a worthy Bishop of *Cappadocia*, who out of a religious Curiosity, had resolv'd upon a Journey to *Jerusalem*, to visit the holy and venerable Antiquities of the Place, to which he was particularly excited by a divine Revelation intimating to him, that it was the Will of God that he should be assistant to the Bishop of the Place. For so it was, that the celebrated *Narcissus*, who had return'd six Years before to his See at *Jerusalem*, and was now 116 Years old, became incapable through his great Age and Infirmities, duly to manage that Charge. *Alexander* approaching near *Jerusalem*, the Christians were warn'd by a Vision and Voice from Heaven, to go out of the City, and there receive him whom *Heaven* had design'd for their Bishop. This being done, and finding *Alexander*, they entertain'd and introduc'd him with all possible Kindness and Respect; and by the Importunity of the People, and the Consent of all the neighbouring Bishops, he became Colleague with *Narcissus* in the Government of the Church, who liv'd with him about three or four Years. This is the first express Instance we meet with in Church Antiquity of two Bishops sitting at once by Consent in the same See. *Alexander* held this Dignity with extraordinary Reputation about 39 Years, and was the 34th Bishop of *Jerusalem* after the Apostle St. *James*.

*Alexander*  
made Bishop of  
*Jerusalem*.

*Herod. Spart.* In the same Year at *Rome* all possible Methods were made use of to reconcile the two Emperors *Caracalla* and *Geta*; till at length upon the 27th Day of *February*, *Caracalla* resolving to be freed from a Rival, found means to kill his Brother, even in his Mother *Julia's* Arms, whither he had run for Shelter; having reign'd with him one Year and 23 Days. Immediately after the Fact, *Caracalla* rush'd out of the Palace, and run through the City to the Camp, where going directly to the Place where the Guards kept their Standards and the Images of their Gods, he threw himself upon the Ground to thank them for his Deliverance. After which he desir'd the Soldiers to protect him, and with broken Speeches, like one recovering out of a Fright, gavethem to understand, That he had at last dispatch'd his Enemies that sought his Life. Whilst they were musing and doubting, he put an end to all Scruples by his mighty Promises, telling them That he desir'd only to live and die with them; and immediately gave them all that incredible

*Caracalla kills*  
his Brother  
*Geta*.



His horrid  
Acts of Cruel-  
ty.

A. C. 213.  
Caracal.<sup>3</sup>  
He travels in-  
to Gaul.

The Monta-  
nists excom-  
municated to-  
gether with  
Tertullian,

Who writes a-  
gainst the Or-  
thodox.

A. D. 214.  
Caracal.<sup>4</sup>  
Origen com-  
poses his Te-  
trapla.

ble Mass of Money which his Father *Severus* had been collecting during his whole Reign. This Donative not only satisfy'd the Soldiers, but caus'd them to threaten the Senate into a Compliance, who out of Fear approv'd of *Geta's* Death, and justify'd the Murder. *Caracalla*, to appease all, perform'd many Acts of Mercy, and likewise deify'd his Brother, *being content*, as he declar'd *that he should be a God above, so he was not alive upon Earth*. But all these Acts of Remorse were soon defac'd by his brutal Cruelty towards those who were but the least suspected of favouring his Brother; and all his Servants and Guards, with their Wives and Children, to the Number of twenty Thousand, were without Mercy put to Death. *Papinian* the renown'd Civilian, with many others of the most illustrious Families, were likewise executed upon the weakest Pretences. Whole Nights were spent in the Execution of bloody Edicts; and the dead Bodies of Persons of all Ranks and Ages were contemptuously thrown into Carts, and hurry'd out of the City, where they were burnt in Heaps without the Decency of common Ceremonies. So that the proud City of *Rome*, which had often dipp'd her Hands in the Blood of the innocent *Christians*, had now her Streets overflown with the Blood of her chiefest Citizens; and was trampled upon by one of the greatest Monsters in the Universe. *Caracalla* being generally detested in the City, in the third Year of his Reign, resolv'd to take a Journey through the Provinces of the Empire; and his first Progress was into *Gallia Narbonensis*, where for the time he tarry'd, he perform'd as great Mischiefs as he could. He kill'd the Proconsul of the Province, and broke in upon the Privileges of several Cities; and when he had gain'd the Hatred of the whole Province by his tyrannical and cruel Deportment, he return'd back to *Rome*, before his Expedition into *Germany*, as several learn'd Antiquaries are of opinion.

In the same Year there hapned a celebrated Disputation between *Caius*, <sup>Enst. Jerom.</sup> an Orthodox Presbyter of the City and Disciple to *Irenæus*, and one *Proclus*, who was one of the Heads of the *Montanist* Party, wherein the latter being vanquish'd, was together with all the Followers of that Sect, excommunicated by the Church of *Rome*, and even *Tertullian* himself among the rest, as he sufficiently intimates in his Piece *de Jejuniis*. This, to a Person of so rigid and unyielding a Temper as *Tertullian*, was so far from reclaiming or recovering him, that it made him more fierce and implacable than ever against the Orthodox and Catholicks, looking upon them as far too licentious in their Lives, and himself and his Party as the only true Practicers and Restorers of Discipline and Devotion. Accordingly he wrote four Treatises principally against the Catholicks, *viz.* of *Modesty*, of *Monogamy*, *Exhortations to Chastity*, and of *Fasts*. In his Book of *Modesty*, 'he endeavour'd to prove against the Church, that it had no power to remit the Sins of Fornicators and Adulterers, and that such as fell into these Crimes after Baptism, could not be admitted into the Communion of the Church how penitent soever they were. In his Book of *Monogamy* and *Exhortations to Chastity*, 'he absolutely condemn'd second Marriages as being Adultery. In his Discourse of *Fasts*, 'he commended the excessive Fasts of the *Montanists*, who made several *Lents*, observing the Stationary Fasts, as if they had been expressly enjoin'd, making them to continue till Night, and eating upon those Days only Bread and Fruits, and drinking only Water. As *Tertullian* continually declin'd in the Opinion of the Church, so *Origen* daily improv'd, and became the Wonder of all Men; and having with infinite Labour and Industry examin'd all Parts of the Holy Scriptures, he compos'd that great and famous Work call'd the *Tetrapla*; which was a Bible, wherein by the Side of the *Hebrew* Text, he had transcrib'd in different Columns, the Translation of the *Septuagint*, that of *Aquila*,



*quila*, that of *Symmachus*, and that of *Theodotian*, distinguish'd all by Verses, to which he afterwards made great Improvements and Additions. This and other Works extreamly encreas'd his Reputation, and drew great Numbers of learned Men from all Parts to *Alexandria* to converse with him, and to be instructed by him. About this time came a Messenger from the Governor of *Arabia* with Letters to *Demetrius* the Bishop, and to the Præfect of *Ægypt*, desiring that with all speed *Origen* might be sent to impart the *Christian* Doctrine to him; so considerable had the Fame of this great Man render'd him abroad in Foreign Nations. Accordingly he went into *Arabia*, with great and solemn Attendance; in which Nation having perform'd his Business, he return'd to his Charge in *Alexandria*. He goes to preach in Arabia. He returns.

Dion. Herod. Spart. In the mean time the Emperor *Caracalla* pursu'd his intended Journey through the Empire; and taking his Way towards *Germany* and the *Danube*, there at first, to win the Hearts of the Countrey People, he follow'd the Fashions of that Countrey, took upon him the *German* Habit, and chose such of the *Germans* as were most strong and active, for his Guard. He sought also to gain the Affections of the other Soldiers, by shewing himself affable and sociable, personally assisting them in their Labours, joyn- ing in their Diet, and doing many things like a hardy Man and a Soldier. By which means he became popular in the main; but he could not withhold himself from many Extravagancies and Cruelties, as putting certain eminent Men among the *Germans* to Death, and massacring a great Number of their Youth whom he had got together on pretence of lifting them into his Service. From *Germany* he pass'd through *Thrace* into *Macedonia*, A.D. 215, where he foolishly pretended to imitate *Alexander the Great* in all his Actions; and had a Body of 16000 *Macedonians* about him, whom he call'd his *Phalanx*, in Imitation of that ancient Body of *Macedonian* Foot so call'd. From thence he cross'd into the lesser *Asia*, where at *Pergamos* he sacrific'd to *Æsculapius* for the Recovery of his Health. For now he began to be afflicted with several strange sorts of Diseases; which beginning in *Germany*, made some Persons believe that the Inhabitants of that Countrey had turn'd his Brain by their Charms and Incantations. It is more probable that *Caracalla's* Crimes made him horribly uneasie, and that the Disturbance they gave him, at length affected his Head; for he was frequently affrighted with dreadful Visions, and often imagin'd that he saw his Father and Brother come upon him with drawn Swords. His restless Fears drove him to make use of Magical Arts to raise the Dead; and amongst others, he call'd for the Ghosts of his Father and of *Commodus*. His Brother's Ghost came up with his Father's tho' uncalled for; and tho' they said nothing, they join'd in tormenting him, whilst the Ghost of *Commodus* bad him aloud prepare for Vengeance. It is no wonder then, that neither Supplications, nor Gifts, nor Ceremonies, could cure this Malady; that neither *Apollo-Grynæus*, nor *Æsculapius*, nor *Serapis*, could give *Caracalla* any Ease, tho' he sent noble Presents to each of them, and was initiated with the greatest Superstition in all their Rites. So that *Dion*, the *Gentile* Historian himself confess, That God more regarded the Actions of *Caracalla* than his Gifts. In this restless Condition he shifted about from Place to Place till his Death, and going to *Troy*, he there in all his Actions imitated *Achilles*, travelling more like a Flayer than an Emperor, which Levity caus'd the Derision of some, and the Indignation of others. In the following Spring he hasted to *Alexandria*, where he resolv'd upon an unheard of Piece of Revenge against the Inhabitants, for their Jests, and contemptible Names they had given him. At his Arrival, he was solemnly receiv'd with great Joy and a mighty Concourse of People, gathered Caracalla's Journeys. Caracal. 7. He is tormented with Ghosts.



His detestable  
Actions at A-  
lexandria.

And in the  
East.

Origen re-  
sires to Cæs-  
area.

He is recall'd  
by Demetrius.

Caracalla  
sum.

ther'd together from many Parts. Here he offer'd several Sacrifice, and shew'd many great Favours to the Inhabitants; but shortly after, assembling them to see some publick Games, he caus'd them to be suddenly surrounded by his Soldiers, and infinite Numbers of all Ages and Degrees were miserably cut in Pieces, to the vast Astonishment and Terror of the whole Countrey. After this monstrous Action, he pass'd into Syria; and being desirous to signalize himself by some memorable Exploit, he sent to *Artabanus* King of *Parthia*, to desire his Daughter in Marriage, declaring, *That he was coming to solemnize the Nuptials*; and that King being perswaded to meet the Emperor in a large Plain with a splendid Concourse of Nobility, unarm'd Soldiers and People, he suddenly set upon them with his Army, and made a most terrible Slaughter, *Artabanus* himself hardly escaping. For this Piece of Treachery, he assum'd the Title of *Parthicus*, as he had before that of *Germanicus*, for killing some of the German Nobility.

The barbarous Cruelties of this Emperor at *Alexandria* drove *Origen* <sup>Euseb.</sup> from that City; and not knowing any Place in *Ægypt* that could afford him Shelter, he retir'd into *Palestine*, and fixt his Residence at *Cæsarea*. Where his admirable Abilities being soon discover'd, he was requested by the Bishops of those Parts, tho' but then in the Capacity of a *Lay-man*, publicly in the Church, and before themselves, to expound the Scriptures to the People. The News hereof was immediately carry'd to *Alexandria*, and highly reſented by *Demetrius* the Bishop, who by Letters expostulated the Case with *Theodotus* Bishop of *Cæsarea*, and *Alexander* Bishop of *Jerusalem*, as a thing never heard of before in the *Christian Church*. They in their Answer put him in mind, that it was no such unusual Thing for *Laicks* to preach by Order, and in the Presence of Bishops, whereof they gave him particular Instances. All which did not satisfy *Demetrius*, but he by Letters commanded *Origen* to return, and sent Deacons on purpose to urge him to it; whereupon he came back, and apply'd himself to his wonted Charge. Before his Return he found a new Version of the old Testament into *Greek*, in a Vessel among other *Greek* and *Hebrew* Books at *Jerico*. It was done by some unknown Jew, and was the fourth *Greek* Version of the old Testament since our Saviour's Nativity; it was found in the 7th Year of the Emperor *Caracalla*, A. D. 217. About which time, or very shortly after, <sup>Herod, &c.</sup> *Caracalla* met with the Reward of all his Wickedness, by the Contrivance of *Macrinus*, one of his chief Commanders, and the Hands of *Martialis*, who stabb'd him whilst he was retir'd from his Company to ease Nature. This was the End of one of the cruellest Monsters in Nature; and we can't but admire the just Judgment of Heaven in cutting off the Posterity of *Severus* in the first Generation, who had labour'd by all possible Methods, just and unjust, to secure a lasting Empire to his Family. *Caracalla* died on the 8th Day of *April*, under the Consulships of *Præfens* and *Extrictus*, being 29 Years of Age, and having reign'd six Years, two Months, and four Days.

A. D. 217.  
MACRI-  
NUS.

The twenty  
third Roman  
Emperor.

III. Shortly after the Death of *Caracalla*, *Opilius Macrinus*, the chief <sup>Dion. Herod. Euseb.</sup> Contriver of the Assassination, upon Supposition of his Innocence, was chosen Emperor by the Army, and likewise acknowledg'd by the Senate at *Rome*. He was now about 53 Years of Age; a Person of an obscure Parentage, and a *Moor* by Birth, who with small Desert and much Favour obtain'd the Office of *Prætorian* Præfect, and by Treason and Chance arriv'd at the Empire. He also nominated his Son *Diadumenianus*, a Youth of ten Years of Age, for his Companion and Equal in the Empire, to whom he gave the Name of *Antoninus*, because that Name was highly acceptable



ceptable to the *Romans*. Not long after *Macrinus's* Election, *Artabanus* King of *Parthia* came down with a mighty Army upon the Frontiers, threatening to be reveng'd upon the *Romans* for all the Injuries he had receiv'd under *Caracalla*. *Macrinus*, who wanted both Courage and a good Cause, readily sent back all the Prisoners, desiring the Friendship of *Artabanus*, and charging all upon his Predecessor; but the *Parthian* King, knowing the Weakness of the *Roman* Army, requir'd more ample Reparations and coming forwards as far as *Nisibis*, the *Romans* were beaten in several Engagements, and *Macrinus* was glad to purchase a Peace by distributing among the *Parthians* a Sum exceeding a Million and a half of our Money. After this, and some little Advantages obtain'd against the *Armenians*, *Macrinus* with his Son, repair'd to *Antioch*, where he principally follow'd the Pleasures of the Place, neglected the Government of the Empire, and delay'd his Journey to *Rome*, tho' he was often solicited, both by Letters and his own Soldiers, to come to the City. In which he committed a great Error; for his staying to partake of the Debaucheries of *Antioch*, and his ill-tim'd Severities to his Soldiers, prov'd the Occasion of his Ruine a few Months after.

*His Mismanagement.*

*Euseb. Epiph.* In the same Year it is believ'd, that *Asclepiades* Bishop of *Antioch*, dy'd, after he had worthily fill'd that See about 6 or 8 Years; and was succeeded by *Philetus* who held that Dignity about 8 or 10 Years, and was the tenth Bishop of *Antioch* after the Apostles. In the same Year also *Mon. Tillemont* places that remarkable Story of *Natalis* a Confessor at *Rome*, which *Eusebius* in the latter End of his fifth Book, relates from an anonymous Author. This *Natalis*, had been seduc'd by *Asclepiodotus* and *Theodotus* a Banker, both Disciples of that Heretick formerly mention'd, *Theodotus* the Currier, who perswaded him to be made a Bishop of their Sect, upon consideration of a certain Monthly Salary. Being thus beguil'd by the Bait of Primacy, as well as Profit, God, who was particularly merciful to the Asserters of his Son's Honour, was pleas'd first to admonish him by Visions; and after that, to torment him all Night by his Angels, in order to his Recovery and Restoration. Inasmuch, that rising very early, with Sackcloth and Ashes, and a Flood of Tears, he cast himself down before *Zephyrinus* Bishop of *Rome*, and also before the Clergy and Laity; using all Methods to move the Compassion of the injur'd Church. And after many Intreaties and Supplications, and shewing the Prints of the Stripes he had received by the Instruments of Heaven, he was with much Difficulty receiv'd again into the Communion of the Church. As for *Theodotus* the Banker, he form'd a new Sect of his own, and added some Things to the *Theodotians* formerly mention'd, as particularly that *Jesus Christ* was inferior to *Melchisedeck*, who was, according to his Opinion, Eternal without Father or Mother, and the Advocate of Angels; and that *Jesus Christ* was pure Man, and exercis'd the Office of Advocate only for Men. For which Reason his Followers obtain'd the Name of *Melchisedecians*.

*Philetus the tenth Bishop of Antioch.*

*The Story of Natalis.*

*The Melchisedecians.*

*Dion. Herod. Sec.* In the meantime the Emperor *Macrinus* daily lost ground in the Reputation of all wise Men; but that which most promoted his Downfall, was the Artifices of *Mæsa*, Sister to the late Empress *Julia*, who upon the Death of *Caracalla* had retir'd to *Emesa* in *Phœnicia*, with all her Family and her vast Estate which she had gain'd by living above twenty Years in the Emperor's Court. Her Family consisted of two Widow Daughters, *Soæmias* and *Mamæa*, and their Sons *Bassianus* and *Alexianus*, one 14, and the other 12 Years of Age. *Emesa* was a City famous for worshipping the Sun in the Shape of a Black Conical Stone; which Idol, they said, came down from Heaven, and was call'd *Elagabal*, or the *Forming God*. Now *Bassianus* being a Priest of that Temple, he obtain'd the Name of *Elagabalus*.

A.D. 218.  
*Macrin. declines.*



*lus*, or as some write it, *Heliogabalus*; and he was much admir'd by the Roman Soldiers for his fine Shape and Beauty. *Mæsa* finding the Soldiers to affect him, that she might lose no Advantage, readily prostituted her Daughter's Honour by reporting that he was the real Son of *Caracalla*; and by means of large Sums, great Promises, and producing her Grandson in the Roman Camp near *Emesa*, she procur'd the Soldiers there to proclaim him Emperor, under the Name of *M. Aurelius Antoninus*; which was done on the 15th Day of May, 218. *Macrinus* at first contemn'd that Faction rais'd only by a Woman and a Boy, and thought it sufficient to send a Commander call'd *Julian* to chastize the Revolters; but for want of his own Personal Appearance, the Soldiers under *Julian* were soon corrupted, cut off their General's Head, and went over to *Elagabalus*. This oblig'd *Macrinus* immediately to make use of his whole Power; but he wanting Courage himself, and his Army an Inclination to fight, he was intirely defeated; and flying with all Secrecy and Expedition towards *Rome*, where his Arrival was desir'd, he was overtaken at *Chalcedon*, and both he and his Son put to Death. This hapned on the 7th Day of June, under the Consulships of Himself and *Adventus*, he being fifty four Years of Age, and having reign'd but one Year and two Months, wanting three Days.

He is slain.

ELAGA-  
BALUS.  
*The twenty  
fourth Roman  
Emperor.*

Immediately after the Death of *Macrinus* and his Son, *Elagabalus*, by the Advice of his Grandmother *Mæsa*, wrote to *Rome* in the most obliging manner imaginable; which notwithstanding was ill digested by the Senate and People, who much more desir'd the Government of *Macrinus*. But finding they were unable to resist such a powerful Party, they yielded Obedience to *Elagabalus*, of whom they conceiv'd some Hopes, both upon the Account of his good Shape, and for his Name of *Antoninus*. By reason of his Youth, many Things were at first order'd by the Advice and Directions of *Mæsa* and her Favourites, who settling the unquiet Affairs of the East, hastned towards *Rome* with the young Emperor; but being constrain'd to winter at *Nicomedia* in *Bithynia*, he there by several Instances manifested his scandalous and irreclaimable Life. He was but fourteen Years of Age when he was elected; and as he was the youngest, so he was the most loose and profligate Emperor that *Rome*, or perhaps the World ever saw. His Life is one continu'd and amazing Instance of the most superlative Effeminacy, and the most unaccountable Extravagancy; and it cannot be determin'd which was most notorious, his unbridled Obscenity, his boundless Prodigality, or his Fantastical Foolery. It affords a melancholy View of Mankind, that when left to themselves and abandon'd to their Lusts, no Sense of Honour, no Regard of Humanity or common Decency, can restrain them. And that made these Things the more wonderful in this Emperor, was, that an extraordinary Vein of Superstition run through all his Actions; so that whilst he liv'd like a Pagan, he would needs seem pious and religious.

His Character.

His Mother *Soæmias* was infamous like himself, but his Aunt *Amma* was a Woman of admirable Vertues; and tho' the Domestic Examples she had been us'd to, were far from being excellent, yet she kept her self uncorrupted in the midst of so much Impurity, and took a strict Care to keep her Son *Alexianus* the same. She was not only virtuous according to the Heathen Notions of Virtue and Goodness, but her Aims were infinitely higher. Being a *Syrian* born, she could not but be acquainted with the Affairs both of *Jews* and *Christians*; and having heard of the great Fame of *Origen*, was extremely desirous to see him, and hear him concerning Religion, that she might truly understand it, and know what it was, for which

Enjeb.

the



the World had him in such Veneration. And for this purpose, before the Emperor's Departure from the East, she sent for him from *Alexandria*, ordering a military Guard to conduct him to *Antioch*, where he staid with her some considerable Time; and having fully open'd the Doctrines of *Christianity*, and given her many Demonstrations of the Faith of its Professors, to the great Honour of God and Religion, he was honourably dismiss'd, and permitted to return to his old Charge in *Alexandria*. It is probable, that she was baptiz'd; since several Writers do account her a *Christian*, and her Piety is so highly commended by *Eusebius* a *Christian* Bishop; besides, she was so great a Patroness, that she protected the Church from all Persecution during all her Son's Reign. Some late Writers are of Opinion, that this Interview between *Origen* and her was several Years after this time; but *Mon. Tillemont* in his 16th Note upon his Life of *Origen*, has given sufficient Reasons to place it in this present Year 218. In which Year, it is believ'd that *Maximilla*, one of the two great Prophetesses of the *Montanists*, dy'd. In the same Year also, or the following, *Zephyrinus* Bishop of *Rome* dy'd, after he had held the Dignity 18 Years, and was succeeded by *Calistus*, an *Italian* of *Ravenna*, Son of *Domitius*, who continu'd in the See 5 Years, and was the 15th Bishop of *Rome* after the Apostles *St. Peter*, and *St. Paul*.

*Mamæa sends for Origen into Syria.*

*Calistus the 15th Bishop of Rome.*

*Herod. Dion. Lamp.*

*Elagabalus* having pass'd the Winter at *Nicomedia*, in the following Spring, came to *Rome*, where he made large Distributions, and noble Spectacles of all sorts; but his only Concern for any Thing that might claim the Name of Business, was to do Honour to his *Syrian* Stone-Idol, by which he represented the *Sun*; to which with all possible speed he erected a magnificent Temple. To this Temple he repair'd every Morning, and offer'd Hecatombs of Oxen, with an innumerable Quantity of Sheep, which he laid on Altars loaded with the richest Spices, and wash'd with the noblest Wines, which were consum'd with incredible Profusion, that the greater Honour might be paid to this Image. These extravagant Superstitions, celebrated with all sorts of Musick and Dancings perform'd by *Phœnician* Women, were so much the more insupportable, by how much *Elagabalus* made them burthensome to the Persons of the highest Quality; for the whole Body of *Senators* and *Equites* were oblig'd to attend these Ceremonies, as often as the Emperor thought fit to call them. Besides this Temple near the Palace, he built another in the Suburbs to his God, whither annually in the Heat of Summer the original Image, which he had brought from *Emesa*, was carry'd, where the Procession was as pompous as possible: For the Idol was plac'd alone in a triumphal Chariot most exquisitely adorn'd; and the Emperor held the Reins himself, running backwards by the Chariot side, that he might the more frequently view his Deity; all which was accompany'd with the Images of all other Gods, and the most sacred and valuable Treasures of the *Roman* Temples. The *Gentile Romans*, who had been educated with Sentiments of Reverence towards their other Gods, were extreamly mortify'd, to see, that whatsoever they held dear or sacred in their Idolatrous Worship, must all now be sacrific'd to this new Image. They could have been satisfy'd to have worshipt it as the Tutelar Deity of the *Emeseni*, and as such to have erected a Temple to it; but to prostrate all their other Idols to this single one, was, as they thought abominable. Yet nothing less would satisfy *Elagabalus*, who accounted all their ancient Gods as only Servants and Attendants to his; tho' some of them were so much favour'd, as to be chosen either for a Wife or for Companions to this. He was also so vain, as to hope to comprehend the *Jewish* and the *Samaritan* Religions in his own, and therefore perhaps it was that he circumcis'd himself, and super-

A. D. 219. *Elagab.*

*Elagabalus his Superstitions.*

A. D. 220. *Elagab.*



stitiously abstain'd from Swines Flesh ; for he was desirous to put the Rites of all Religions in practice, that he might the more easily bring them that were of other Religions, to pay a Reverence to his own Deity. It is probable that he would have been baptiz'd too, vainly imagining that by that means he might seduce the *Christians* to the Worship of his Idol ; and perhaps he was, if there were any Apostates profligate enough to betray their Faith to gratifie his fantastick Humour. As for the other Impieties and Monstrosities related of this Emperor, the Hints we have before given, are sufficient in this Place ; they being so much below a Prince, and also a reasonable Man, that they ought to bury'd in Oblivion.

A. D. 221. In the third Year of this Emperor's Reign, *Dion* relates a strange Story of an Apparition of *Alexander the Great*, or some *Dæmon* in his Shape, near the River *Danube*, who with four hundred Companions, drest and dancing like *Bacchanals*, pass'd through *Mæsia* and *Thrace* to *Byzantium*, without any Endeavours of Opposition from the Soldiers and Governors, who allow'd them all Accommodations in their Journey. Then passing the Sea to *Calcedon* in *Asia*, there, after several peculiar Ceremonies perform'd, and putting a wooden Horse into the Ground, they wholly disappear'd. In the same Year a noted *Christian*, call'd *Julius Africanus* of *Palestine*, obtain'd a Deputation from the Emperor to cause the City of *Emmaus* near *Jerusalem* to be repair'd, which was afterwards call'd by the Name of *Nicopolis*. This *Africanus* about the same time compos'd an exact Chronicle divided into five Books, from the Beginning of the World, to the third Year of the Reign of *Elagabalus*, wherein he gave a brief Account of the most remarkable Accidents from the Creation, to the time of *Jesus Christ*, and related in few Words all that hapned from our Saviour's Time, to that wherein he wrote. We have not this famous Work under *Africanus*'s Name; but *Eusebius* has insert'd it almost entire in his *Chronicon*, altering and adding some few Things, and correcting some of his Mistakes. Besides his Chronicle, he afterwards wrote two Letters, one to *Aristides*, to reconcile the seeming Difference between *St. Matthew* and *St. Luke*, concerning our Saviour's Genealogy ; and the other to *Origen*, to shew the Fabulousness, or at least the Uncertainty of the History of *Susanna*.

Julius Africanus his Chronology.

Elagabalus adopts his Cousin Alexianus.

In these Times *Elagabalus* having rendred himself odious and despicable to all Men, was prevail'd upon by the Artifices of his Grandmother *Mæsa*, to adopt his Cousin-German *Alexianus*, tho' but two Years younger than himself, and to make him *Cæsar* and his Successor, giving him the Names both of *Alexander* and *Severus*. This strange Adoption was readily confirm'd by the Senate, but in a short time it much displeas'd *Elagabalus* ; for he found the Dispositions of young *Alexander* too virtuous for him, and that the growing Hopes of that wonderful Youth would soon eclipse his Glory. This put him upon many foolish as well as impious Projects to destroy him ; but fearing that the Senate might ruine his Designs, by chusing another Emperor, he resolv'd to anticipate them, and in the fourth Year of his Reign, *An. 222*, he suddenly banish'd the whole Senate out of the City, without allowing them to make the least Preparations for Travelling. Shortly after, having unsuccessfully endeavour'd to poison *Alexander*, that he might sound the Soldiers, he reported that he was dead, which immediately rais'd a Mutiny among them. To appease which, he immediately took *Alexander* along with him in a glorious Chariot to the Camp ; where the Soldiers Acclamations were solely directed to his Cousin, and no Respect shewn to himself ; which so enrag'd him, that he threatned the Authors of the Mutiny with the severest Punishments. But the Tempest was grown too high, and the Army was resolv'd to rid

Lamp. &c.



rid this World of the Monster, and thereupon ran furiously after him, intending to kill him where-ever they found him. In a short time they found him with his Mother hanging about him in a Sink of the Army, whether he fled, hoping to escape by that secret Way; but the Passage being too narrow, he was stopt, and the Soldiers immediately cut off his and his Mother's Head, dragg'd their Bodies through the Streets, after the most ignominious Manner, and at last threw his headless Trunk into the common Sewers that led into the River, with a Weight ty'd to it, that it might never rise again and be bury'd. Thus dy'd *Elagabalus*, the most vile and abominable Prince in the World, out of Hatred to whose Memory, a Decree was made by the Senate and People of Rome, *That thenceforward no Emperor of Rome should be called by the Name of Antoninus.* His Death hapned on the 11th Day of March, being in the 18th Year of his Age, and having reign'd three Years, nine Months, and four Days.

*He is slain*

*Lamp.  
Herod.*

IV. Immediately after the Death of *Elagabalus*, young *Alexander* was by an universal Consent acknowledg'd Emperor of Rome, being now about sixteen Years of Age, and a Prince of such admirable Vertues and Qualifications, that they ought not to be pass'd over in an *Ecclesiastical History* without particular Notice. This Prince having the most celebrated Men for his Masters and Tutors, became skilful in all Arts and Sciences, and was so considerable for his Parts and Abilities, that at the Beginning of his Administration, he rather seem'd a wise old Man than a Youth. By the Advice of his wise Mother *Mamea*, he chose the worthiest and most experienc'd Persons of the Empire for his Council; and never acted any Thing without their Opinion, notwithstanding his own Absolute Authority, and that he was so judicious and sagacious himself, that scarce any Man could impose upon his Understanding. By the Assistance of his great Counsellors, he immediately set about a general Reformation; and first, he sent back all the Foreign Images that had been brought to Rome, to their respective Cities and Temples; then he remov'd all those impure Ministers of *Elagabalus*, the Eunuchs, the Buffoons and *Pantomimes*, with an incredible Number of lewd Women, that had been brought into the Palace. He wou'd admit none to pay their Devoirs to him, his Wife, or Mother, but Persons of Honesty and known Reputation; solemnly forbidding by the publick Cryer all such as knew themselves to be otherwise, to approach his Presence, threatening that if he once discover'd them, it should cost them their Lives. And that he might remove all Corruptions of Manners, he destroy'd the Use of mixt Baths in Rome, where both Sexes bath'd together; all which had been prohibited by some of the good Emperors, but were reviv'd by his infamous Predecessor. He restrain'd the ordinary Charges of the Court, and reduc'd the Palace to an excellent Order; abridging the superfluous Expences introduc'd by the Luxury of former Emperors. He apparell'd himself with great Plainness and Modesty, alledging *That Government consisted in Virtue, and not in costly Attire*; wherefore he wore no Jewels, nor wou'd permit any in his Chamber, and accounted it a great Vanity, *That a Thing so small in Quantity should be so large in Price.* He never made use of golden Cups, nor allow'd above 200 Pound Weight of Silver Vessels in his Palace; so that at publick Entertainments he usually borrow'd both Plate and Servants of his Friends. He was highly affable and courteous in his Temper, familiarly visited all Persons of Worth, and permitted any Man personally to inform him of their Business; and finding their Demands reasonable, he perform'd their Requests; if otherwise, he calmly debated the Matter

A. D. 222.  
ALEX-  
ANDER.  
*The Twenty  
fifth Roman  
Emperor.*

*His admirable  
Virtues.*



with them, and shew'd them their Errors. He kept a private Memorial of the Names of such as ought to be consider'd for their Services, and the Presents made to deserving Persons, which he frequently view'd; and when he found any to whom he had given nothing, or not considerable to their Merits, he call'd them to him, asking, *Why they were so backward in demanding a Reward; and why they would suffer him to continue in their Debt?* He took care of the Education of great Numbers of poor Children, and was very bountiful to all indigent Persons of Merit; and he is observ'd every Day to have done some good to others, in which he exceeded the renown'd *Titus*, by having the Happiness of a longer Reign.

*His Care of the Publick.*

As the Bounty of this Emperor extended to all, so did his Care to all publick Officers and Magistrates, in the Choice of whom, his Opinion was, *That they were most fit for publick Places who declined them, not those who sued for them;* to which he frequently added, *That such only ought to be advanced, who could discharge their Offices by themselves, and not by Deputies.* That he might be exact in chusing Men, when he appointed Governors of Provinces and Cities, he publish'd the Names of the Persons design'd, desiring and encouraging all Men to make all just Objections against them, and to prove their Accusation; with this Proviso, that if they did not make good their Charge, and if it proceeded from Malice, the Accuser shou'd be immediately beheaded: *For, said he, since Christians and Jews use such careful Methods in the Choice and Ordination of their Priests, it is most reasonable that the like Course should be taken in the Choice of Rectors of Provinces, to whom are committed the Lives and Fortunes of those under their Subjections.* He wou'd in no Case permit Offices and Places to be bought and sold; *For, declar'd he, He who buys his Office must needs sell Justice: I cannot bear any Merchants in Authority, which if I tolerate, I cannot afterwards condemn their Actions; and I shall blush to punish that Person who bought, since I once permitted him to be a Buyer.* He was also a severe Punisher of such Magistrates as were guilty of any corrupt Practice; and frequently said, *He had always his Finger in readiness to pluck out the Eyes of that Judge who was partial, or received Bribes and Gratuities;* in which he was so strict, that when *Arabinus*, a Person accus'd of Bribery, came to pay him his Respects, he cry'd out in a violent Passion, *Arabinus not only lives, but takes me for such a senseless Prince, as to appear in my Presence.* He banish'd one of his Secretaries for forging a Bill in his Council, and caus'd the Sinews of his Fingers to be cut through, that he might never be able to write after. And because the Corruptions of publick Officers were of such dangerous Consequence, he often declar'd, *That since their Trusts were so great, in most Cases, the Loss of their Places was an insufficient Punishment, that nothing could recompence for such Mischiefs, but the Loss of their Lives.* Accordingly, he commanded one of his Servants, who had received a hundred Crowns of a Soldier for a Bribe, to be hang'd in the High-way, where his Servants commonly pass'd to his Houses out of the City. Nor would he spare his chief Favourite *Turinus*, who for taking Money for a Place, and not performing his Part in it, was adjudg'd by him to be bound to a Stake in the main Forum, and to be smother'd to Death with the Smoke of green Wood and wet Stubble, the Publick Crier in the mean time proclaiming, *He who sold Smoke, dies by Smoke.* By these Acts of Justice, as well as many others of Mercy and Generosity, he gain'd the Affection and Admiration of all Men.

*His Religion and Regard to Christianity.*

Amidst so many Virtues and Excellencies, this Emperor could not want a proportionable Degree of Religion, which was really *Pagan*, but not so per-



pernicious to the true Religion as that of *Antoninus Philosophus*; for by means of his Mother *Mamæa*, he shew'd a particular Esteem for *Christianity*, and had the Images of *Abraham* and *Jesus Christ* in his Closet, where he perform'd his daily Devotions; but as a blind Man, without full Knowledge, he plac'd *Christ* among *Orpheus*, *Apollonius Tiansæus*, and his other Deities. Tho' *Alexander* did not believe in *Jesus Christ* as a Saviour, yet he reverenc'd him as a Law-giver, whose Institutions excell'd all those of the *Gentile* Philosophers. That Command, on which all the Law and the Prophets depend, DO NOT THAT TO ANOTHER, WHICH YOU WOULD NOT HAVE ANOTHER DO TO YOU, he was so fond of, that when he punish'd any Man for Acts of Injustice, the Crier was commanded publicly to pronounce it in the Court, and that it might be the more regarded, he order'd it to be inscrib'd upon his Palace, his Courts of Judicature, and his publick Works and Buildings. He had such a good Opinion of *Christianity*, that he once design'd to erect a Temple to JESUS CHRIST in particular; but his Soothsayers hinder'd him by giving a Reason, which coming from a *Pagan* Author, is a noble Character of the *Christian* Faith, 'That if the *Christians* were ever publickly allow'd to have Temples of their own, the Temples of the *Roman* Deities would be forsaken, and the Empire would soon embrace *Christianity*. Tho' this hinder'd the Emperor from building Churches to the Honour of *Jesus Christ*, he was not willing that any already built should be pull'd down. For when the Company of *Victuallers* complain'd that the *Christians* had built a Church upon a Piece of waste Ground, which they claim'd for themselves, he deny'd their Petition, deciding the Matter by his Rescript in these Words; *It is better that God be there worshipped in any manner, than that the Place should be put to such Uses as they design'd it for.* The greatest Part of his Family were converted, and the *Christians* enjoy'd perfect Tranquillity during his Reign; in which Reign, it is mostly believ'd, the *Christians* began first to build their Churches in publick, and in the View of the People and Magistrates.

Ensch.

In the first Year of the Emperor's Reign, *Hippolytus* a celebrated Bishop in *Arabia*, and afterwards a Martyr, finish'd his remarkable Treatise concerning *Easter*, wherein he gave a kind of a Chronicle to the first Year of *Alexander*, and also a Paschal Cycle for sixteen Years. This Author was eminent for several Pieces, as particularly one concerning *Antichrist*, one concerning the *Resurrection*, and one against all *Heresies*; but for none more than his *Commentaries upon the Holy Scriptures*. These are said to have given Occasion to the great *Origen* to do the like, being particularly excited by his dear Friend *Ambrosius*, who not only importun'd him, but also furnish'd him with all Conveniencies necessary for such a Labour; allowing him besides his Maintenance, seven *Notaries*, and sometimes more, to attend upon him, who by Turns might take from his Mouth what he dictated, and as many *Transcribers*, besides *Virgins* employ'd for that purpose, who copy'd out fair what the others had hastily written. His Industry and Diligence in these Studies were incredible, few Parts of the Bible escaping his narrow and critical Re-searches; wherein he attain'd to so admirable an Accuracy and Perfection, that *St. Jerom* himself, who was not always civil to his Memory, profess'd, he could have been satisfied to have born that Load of Envy cast upon his Name, provided he had with it his Skill and Knowledge in the Scriptures. About these Times, and the second Year of *Alexander*, *Calistus* Bishop of *Rome*, after he had held that Dignity about five Years, was martyr'd in the City, undoubtedly without the Emperor's Knowledge. He was succeeded by *Urbanus*, a *Roman*, and Son of *Pontianus*, who continu'd in the See about eight Years, and

*Hippolytus*  
an Ecclesiasti-  
cal Writer.

A. D. 223:  
Alexan. 1.

*Origen* writes  
*Commentaries*  
upon the Scri-  
ptures.

A. D. 224:  
Alexan. 2.

*Urban* the  
16th Bishop of  
*Rome*.

was



was the sixteenth Bishop of *Rome*, after the Apostles *St. Peter* and *St. Paul*.

A.D. 227. *V.* For the Space of two or three Years we find very little, either of  
 Alexan. <sup>3.</sup> *Ecclesiastical* or the *Roman* Affairs. The Principal relates to the indefati-  
 Origen de- gable Studies of *Origen*, who having made himself a most profound Master *Euseb.*  
 fends Philoso- of Philosophy as well as Divinity, now wrote in Defence of his Philosophi-  
 phy.

A.D. 228. than any thing since the Beginning of *Christianity*. In the Year 228, he  
 Alexan. <sup>4.</sup> was sent by his Bishop *Demetrius* from *Alexandria* into *Achaia* in *Greece*,  
 He goes to A- which was then disturb'd with divers Heresies that over-ran the Churches  
 chaia. in those Parts. He staid a considerable Time at *Athens*, where, as *Epipha-  
 nius* tells us, he frequented the Schools of the Philosophers, and convers'd  
 with the Sages of that City. At *Nicopolis* near *Actium*, he found a new  
 Version of the the old Testament into *Greek*, which was done by some  
 unknown Jew, and was the fifth *Greek* Version of the old Testament since  
 our Saviour's Nativity. *Origen* afterwards joining this with the Version  
 found at *Jericho* 11 Years before, and adding them to his Work call'd *Tet-  
 rapla*, mention'd A.D. 214. he compos'd his *Hexapla* and his *Octapla*;  
 which was a Bible consisting of all the *Greek* Versions, with the *Hebrew*  
 Text in two distinct Characters, and all plac'd in different Columns: A  
 noble Work, and of great Use. In this Journey to *Achaia*, as he pass'd  
 through *Palestine*, he took *Cæsarea* in his Way, where producing his Let-  
 ters of Recommendation from *Demetrius*, he was ordain'd *Presbyter* by  
*Alexander* Bishop of *Jerusalem*, and *Theodotus* of *Cæsarea*, he being now  
 43 Years of Age. Tho' this was intirely the Act of these two excellent Bi-  
 thops, who design'd only to add Authority to his Embassy, yet the Thing  
 was highly resented by his Diocesan *Demetrius*, who envying his mighty  
 Reputation, declar'd it was an Affront to his Jurisdiction, and a Contempt  
 of his Power; and that he might not want Pretences, he condemn'd him  
 now for the unnatural Action committed in his Youth, severely reflecting  
 upon the Bishop who ordain'd him. However, *Origen* return'd peaceably  
 to *Alexandria*, where he continu'd his Commentaries upon the Holy Scri-  
 ptures. It was then that he publish'd his five Books of Commentaries upon  
 the Gospel of *St. John*, eight Books upon *Genesis*, Commentaries upon the  
 first five and twenty *Psalms*, and upon the *Lamentations* of *Jeremiah*, his  
 Books *de Principiis*, and his *Stromata*.

At Palestine  
 he is ordain'd  
 Presbyter.

Demetrius  
 resents it.

Zebinus the  
 11th Bishop  
 of Antioch.

Ulpian slain  
 at Rome.

In the same Year that *Origen* was ordain'd Priest, *Philetus* Bishop of *Antioch* dy'd, after he had held that Dignity 10 or 11 Years; and was suc-  
 ceeded by one *Zebinus* or *Zebennus*, who continu'd in the See about nine  
 Years, and was the eleventh Bishop of *Antioch* after the Apostles. In  
 the same Year at *Rome* there hapned a dangerous and bloody Contest be-  
 tween the Emperor's Guards and the Citizens of *Rome*, upon the Account *Dim.*  
 of that renown'd Civilian *Ulpian*, who being Commander of the Guards,  
 vigorously endeavour'd to reform their many Corruptions; but the Sol-  
 diers growing too powerfnd, not only forc'd the Citizens to a Compliance  
 by Fire, but pursu'd *Ulpian* into the Palace, and slew him in the Presence of  
 the Emperor and his Mother; which put an End to the Contest. This *Ul-  
 pian* was chief Counsellor to the Emperor, and wrote many excellent  
 Books upon several Subjects in the Law, out of which there are noble  
*Excerpta* still preserv'd in the *Digests*. In the following Year the celebra-  
 ted



ted *Dion Cassius*, having been Proconsul of *Africk* for a few Years, and A. D. 229. now a second Time Consul, retir'd himself into the Province of *Bithynia*, *Alexan.* 7. where he wrote that great and excellent Work of his, the *Roman History*, of which we have a considerable Part still remaining, and which sufficiently shews the extraordinary Abilities of the Author. Dion Cassius writes his History.

All this while *Demetrius* Bishop of *Alexandria* was not appeas'd, but continu'd to persecute *Origen*; and in a Council which he assembl'd in the tenth Year of *Alexander's* Reign, it was ordain'd that *Origen* should quit *Alexandria*; that he should neither be permitted to teach or live there any longer; but that nevertheless he should not be depriv'd of his Dignity of Priesthood. *Origen* being thus banish'd from *Alexandria*, resign'd the Government of his Catechetical School to his Colleague *Heraclas*, and retir'd to *Cæsarea* in *Palestine*, his ordinary Place of Refuge, where he was generously receiv'd by his Patron *Theoctistus* Bishop of that City, and *Alexander* Bishop of *Jerusalem*, who undertook to defend him, comission'd him publickly to expound the Scriptures, and heard him as if he had been their Master. But *Demetrius* being not satisfy'd with the first Judgment against *Origen*, accus'd him of Heretical Principles in a second Council of the Bishops of *Ægypt*, and having caus'd him to be depriv'd of his Priesthood; and even to be excommunicated, he wrote at the same time to all Parts against him, to procure his being excluded the Communion of the Catholick Church. For when once a Priest was depos'd and excommunicated by his Bishop, with the Consent of the Bishops of the Province, he cou'd not be admitted into any Church. So that it is no Wonder if all the Bishops in the World, except those of *Palestine*, *Arabia*, *Phœnicia*, and *Achaia*, who were intimately acquainted with *Origen*, should consent to his Condemnation; and if the Bishop of *Rome* it self, having assembl'd his Clergy against him, did condemn him after the Example of his own Bishop. Nevertheless *Origen* found several Protectors, especially in *Palestine*, where he continu'd to explain the Scriptures at *Cæsaria* as formerly at *Alexandria*, with so great a Reputation, that all sorts of Persons, not only from that Province, but even from remote Countries, came to be his Disciples. The most famous were *Gregory*, afterwards surnamed *Thaumaturgus*, and his Brother *Athenodorus*, who afterwards returning to their own Countrey *Pontus*, both became Bishops, and prov'd eminent Lights and Governors of the Church. *Firmilian*, afterwards Bishop of *Cæsarea* in *Cappadocia*, was another; who had so great an Esteem for him, that he sometimes engag'd him to come over into his Province for Edification of the Churches in those Parts, and other times went into *Palestine* to visit him, and to perfect himself by his Society and Conversation. His Enemy *Demetrius* liv'd not long after he had excommunicated him, but dy'd in the same Year after he had held this Dignity 43 Years; and was succeeded by *Heraclas*, to whom *Origen* had left his School, who continu'd in this See about sixteen Years, and was the twelfth Bishop of *Alexandria*, after the Evangelist St. Mark. *Heraclas* left the Care of his Catechetical School to an eminent Priest call'd *Dionysius*; and tho' both these were Scholars and Friends of *Origen*, which caus'd the Heat against him to abate, yet he was always look'd upon as an excommunicated Person by the *Ægyptians*, and the Sentence of *Demetrius* continu'd under his Successors. In this Retirement *Origen* compos'd his *Hexapla* and *Octapla*, went on with his Commentaries upon St. John, and began some upon *Ezekiel* and *Isaiah*. In a second Council he is degraded and excommunicated. He notwithstanding finds many Friends. Heraclas the 13th Bishop of Alexandria.

About the time of *Origen's* Retirement from *Alexandria*, it is believ'd that the Council of *Iconium* was call'd, which *Eusebius* briefly mentions in his 7th Book and 7th Chapter. This was assembl'd to determine a Con-

The Council of Iconium.



Controversie concerning the Validity of that Baptism that was administered by the *Montanists* or *Cataphrigians*; and therein it was resolv'd, That all Baptism administered out of the Church was to be rejected, as had been done before in *Cappadocia* by immemorial Custom. All that we know further of this Council, is, that there were many Bishops at it from *Cappadocia*, *Galatia*, *Silicia*, and the neighbouring Provinces; and that *Firmilian* Bishop of *Cappadocia*, was none of the least eminent among them. In the following Year, and tenth of *Alexander*, *Urbanus* Bishop of *Rome* dy'd, by Martyrdom, as it's commonly believ'd, after he had held that Dignity about eight Years; and was succeeded by *Pontianus* a *Roman*, and Son of *Calphurnius*, who continu'd in the See about five Years; and was the seventeenth Bishop of *Rome* after the Apostles *St. Peter* and *St. Paul*. In the same Year, 162 Years after the Destruction of *Jerusalem*, according to the Rabbins, the *Jerusalem Talmud* was begun and compos'd by *R. Jochanan*; which is a confus'd Heap of the extravagant and the wild Notions, Customs, and Traditions of the *Jews* in those Times. But it is so obscure, that the *Jews* of latter Times could make but little use of it; so that when they cite the *Talmud*, they ordinarily mean that of *Babylon*, written above three hundred Years after, and when they would denote the other; they add the Title *Jerusalem*.

A. D. 232.  
Alex. 11.

*Pontianus*,  
the 17th Bishop  
of *Rome*.

The *Jerusalem*  
*Talmud* begun.

*Alexander*  
against  
*Artaxerxes*.

*His excellent*  
*Discipline*.

A. D. 233.  
Alex. 12.

The Battle.

*Alexander* having now reign'd about ten Years, to the general Satisfaction of all Men, was alarm'd by the Progress of *Artaxerxes* in the East, who having conquer'd *Parthia*, and restor'd the *Persian* Empire, began to invade the *Roman* Dominions. This caus'd *Alexander* to make all necessary Preparations to oppose this new Conqueror; and to go in Person against him; in which Expedition he observ'd the greatest Regularity and Discipline, maintaining such Order and Justice, and punishing Outrages and Misdemeanors with such Prudence and Severity, that his Camp seem'd a well-govern'd City, and a Sight of his Army was sufficient to give an Idea of the Grandeur of the *Roman* Empire. He was exceeding careful, that no Soldier should defraud another; so that if any Colonel or Captain detain'd the least Part of his Mens Allowance, he was condemn'd to inevitable Death; and once he discarded a whole Legion at a time, never fearing any Mutineers, because he knew they could object nothing against his Life and Management. If any of his Soldiers in their March near Gardens and Orchards, trespass'd upon the Owners, he commanded them to be beaten with Rods of Iron; or if the Dignity of the Person exempted him from such a Punishment, he publickly reprimanded him, and putting him in mind of the *Christians* Maxim, would solemnly ask him, *If he would willingly have been so served in his own Estate?* By these Methods, and his innumerable Acts of Kindness and Condescension, with his tender Regard to the meanest of the Sick and wounded, he was infinitely valu'd and admir'd both by his own Soldiers and all the Countries through which he pass'd. In this manner *Alexander* advanc'd against the *Persians*; and during the time of the War, there pass'd many remarkable Skirmishes, till at length both Parties gathering together all their Forces, resolv'd to come to a general Battel; in which *Alexander*, by his Management, gain'd one of the greatest Victories that ever was known in the Empire, *Artaxerxes* with great Difficulty escaping with Life. There were slain in this Battel 10000 Horsemen, Foot Men without Number, 12000 Elephants, and 300 taken, as also 1000 armed Chariots, and an infinite Number of Prisoners of all Ranks and Qualities, as is evident from the Account which *Alexander* gave to the Senate after his Return to *Rome*. Tho' *Herodian*, who hateth both him and his Mother for favouring *Christianity*, has given a different



ferent and detracting Account of these Wars. After this happy Victory, the Emperor without Resistance, recover'd all those Countries that *Artaxerxes* had taken from the *Romans*; and passing through the Body of *Mesopotamia*, he enlarg'd the Bounds of the Empire, took the Cities *Ctesiphon* and *Babylon*, subdu'd Part of *Arabia*, and then return'd to *Antioch* in *Syria*. Having establish'd Peace in the East, he return'd to *Rome*, where he triumph'd on *September 25*. with great Solemnity. His Chariot was drawn by four Elephants, and the whole Senate, Knights and People, with an infinite Throng of Women and Children, attended him from the *Capitol* to the *Palace*, crying, *Now Rome is safe, since Alexander is safe!* The following Day was spent in the Games of the *Cirque*, and the Diversions of the Stage; at which Time the Emperor gave a Large sum to the People, and establish'd Pensions for the Maintenance of poor Children, in Imitation of the *Antoninus's*, calling them by the Name of *Mamæans*, in Honour of his Mother *Mamæa*.

Lamp.  
Herod.  
&c.

This excellent Emperor continu'd but a short Time in *Rome*, before he was disturb'd by the Revolt of the *Germans*, who joining with other Northern Nations, had pass'd the *Rhine* and the *Danube*, with such Fury and Numbers, that all *Italy* was in a great Consternation. Upon Notice of which, *Alexander* made what Levies he could, and to the mighty Regret of the whole City, went in Person to stem this furious Torrent. Tho' the Emperor met with much Success against these barbarous Nations, yet he met with more barbarous Usage from the standing Legions encamp'd about *Moguntia* or *Mentz*, which had been abominably corrupted in the Reign of *Elagabalus*, and ever since train'd up in all kinds of Rapines and Disorders. *Alexander* could neither endure their insolent Outrages, nor they his regular Discipline; but more especially they exclaim'd against the exceeding Penuriousness of his Mother *Mamæa*, who was then, as at other times, with him in the Camp. These Insolencies increasing on one Side, and the Emperor's Strictness on the other, the Soldiers being excited by a famous old Soldier call'd *Maximinus*, resolv'd upon his Death; which they shortly after effected in his Tent, together with that of his Mother *Mamæa*. Thus dy'd this admirable Prince, by the Hands of a profligate and irreclaimable Army, to the infinite Grief of the *Roman* People; who not only deify'd him, and bestow'd a most magnificent Funeral upon him, but also appointed that his Birth-day should be kept very religiously, and it was observ'd for many Years after. *Alexander* dy'd on the 19th Day of *March*, under the Consulships of *Severus* and *Quintianus*, being about twenty nine Years of Age, and having reign'd thirteen Years and nine Days.

He goes against  
the Germans.

He is slain.

Capit.  
Herod.

VI. Upon the Death of *Alexander*, the Soldiers made choice of *Maximinus*, who had been the chief Promoter of the Murder, and swore him Emperor. *Maximinus* immediately join'd his Son *Maximus* with him, allowing him equal Power and Authority; but the Senate and People of *Rome* utterly refused to confirm their Election, and continu'd in that Resolution; so that *Maximinus* was the first *Roman* Emperor, to whom Historians give that Title, who was elected without the Consent of the Senate. *Maximinus* was now 62 Years of Age, a Person of the meanest Extraction, barbarous by Descent, sprung from a *Goth* and *Alane*, who from a poor Herdsman of *Thrace*, by his monstrous Stature, prodigious Strength, and brutish Valour, gain'd several military Posts, and at length the Empire of the World. He was eight Foot and an half in Height; had Joints so large, that his Wife's Bracelet would serve him for a Thumb-Ring; a Stomach so strong, that he ordinarily eat 40 Pounds

A.D. 235.  
MAXI-  
MINUS  
The 26th Ro-  
man Emperor.

His monstrous  
Stature and  
Temper.

D d d

of



of Flesh, and drunk six Gallons of Wine ; and a Strength so extraordinary, that he was able to turn and draw loaden Wains, to strike out a Horse's Teeth with his Fist, kill him with a Kick, and cleave young Trees with his Hands. Besides, he was of a Temper so bold and courageous, so fierce and presumptuous, that relying upon his vast Bulk and Strength, he neither fear'd nor regarded any Man in the World. So that *Capitolinus* truly said of him, ' Never did a more cruel Beast tread upon the Earth. Seeing himself advanc'd to so high a Station, he immediately shew'd the utmost Extent of his Authority ; and first he put to Death all such as had been intimate with *Alexander*, and then banish'd an infinite Number of others, not allowing any Commander or Senator that had been advanc'd by him. And because he was much asham'd of the Meanness of his Extract, he commanded all such as well knew him and his Parents to be slain ; tho' many of them had reliev'd both him and his Parents in the Time of their low Condition. He commanded many of the most illustrious Persons of *Rome* to be slain, so that the Senate and People stood in great Fear of him, being ready to tremble at his Name ; and both Men and Women made solemn Vows and Prayers to their Gods, That he might never set Foot in their City,

*Conspiracies  
against him.*

In a short time the insupportable Behaviour of this Tyrant caus'd *Magnus* a Consular Person, to conspire with many of *Alexander's* old Soldiers, and some others, to break down a Bridge as soon as *Maximinus* had pass'd it, and abandon him to the Enemy. But this was soon discover'd ; tho' some think the whole Project was invented by *Maximinus*, to colour over his Cruelties, which he executed to so high a Degree, that he caus'd above 4000 to be slain, upon pretence of their being concern'd in this Treason. Shortly after, a great Number of *Alexander's* old Soldiers mutined ; and withdrawing themselves from the Camp, proclaim'd one *Quartianus* or *Ticus*, for Emperor, who had lately been remov'd from his Charge. The Soldiers constrain'd him to accept of the Empire, which he upon sufficient Grounds refus'd ; for *Macedonius*, who had been the chief Promoter of his Advancement, within a few Days after murder'd him in his Bed, and carried his Head to *Maximinus*, who first kindly receiv'd him, and then put him to a cruel Death, punishing him for his Treason to his Sovereign, and his Treachery to his Friend. With these Successes the Cruelty and Tyranny of *Maximinus* encreas'd ; but shortly after he was diverted by his Wars against the *Germans*, whom he overthrew in several Battels, wasted all their Countrey with Fire and Sword for above 400 Miles together, and threatned to subdue all the *Northern* Nations as far as the Ocean ; and had his general Carriage been answerable to his Courage, he might probably have enjoy'd Time and Opportunity to have perform'd all. In the Time of these Wars began the Sixth Persecution of the Church, after it had enjoyed about 24 Years Rest, from the End of the Fifth, under *Severus* and *Caracalla*.

*His Successor.*



## CHAP. V.

*From the Beginning of the Sixth general Persecution of the Church,  
to the End of the Seventh, begun and ended under the Emperors  
Decius and Gallus.*

*Containing the Space of about 18 Years.*

## The Sixth General PERSECUTION.

131/2,  
&c. **I.** IN the midst of so much Cruelty and Bloodshed, it is no wonder if the Emperor *Maximinus* set himself to persecute the *Christians*; especially since they had met with so much Favour from his Predecessor. This is generally call'd *The Sixth general Persecution*; tho' *Sulpitius Severus* admits not this into the Number, and therefore makes no more than nine *Pagan* Persecutions, reserving the Tenth for the Times of *Antichrist*. But *Eusebius* expressly affirms, that *Maximinus* stirr'd up a Persecution against the *Christians*, and that out of Hatred to his Predecessor, in whose Family many *Christians* had found Shelter and Patronage; but that it was almost wholly levell'd against the Bishops and Ministers of the Church, as the prime Pillars and Propagators of *Christianity*. Whence *Firmilian*, Bishop of *Cappadocia*, in his Letter to *St. Cyprian*, says of it, That it was not a general, but a local Persecution, that rag'd in some particular Places, and especially in that Province where he liv'd, *Serenianus* the Prefident driving the *Christians* out of all those Countreys. He adds, that many dreadful Earthquakes happening in those Parts, whereby whole Cities and Towns were swallow'd up, much increas'd the Persecution; it being usual with the *Pagans*, if a Famine or Pestilence, an Earthquake or Inundation happen'd, immediately to turn their Rage against the *Christians*, concluding them the Causers of those Calamities. And this *Origen* meant when he tells us in his Homilies, that he knew some Places overturn'd with Earthquakes, the Cause whereof, the *Heathens* cast upon the *Christians*, for which their Churches were burnt to the Ground; and that not only the Common People, but the wiser sort among them, did not stick openly to affirm, That these Things came for the sake of the *Christians*. About the Beginning of this Persecution the Emperor *Maximinus* and his Son exhibited some magnificent Sports, and gave a Donative to the Soldiers, which whoever receiv'd, was oblig'd to come up to the Tribune with a Laurel Crown upon his Head. Among these Soldiers, a *Christian*, more scrupulous than ordinary, brought his Crown in his Hand; and being ask'd the Reason of his not wearing it upon his Head, made Answer, *That he could not because he was a Christian*. Upon which, he was publickly accus'd, stript of all his military Ornaments, most cruelly scourg'd, and then cast into Prison, hourly expecting Martyrdom. The rest of the *Christian* Soldiers took Offence at his over-nice Singularity, as giving the common Enemy too just a Provocation to vent their Rage against them. But this Action coming to the Ears of *Tertullian*, now old and more rigid than ever, he immediately set about to defend this Soldier, and wrote his Book *De Coronâ Militis*, 'wherein he extoll'd the Act as an heroick Picce of Zeal and *Christian* Magnanimity, not only lawful and warrantable, but honourable, just and necessary; and with an Air of mighty Assurance maintain'd, that

A. D. 235.  
Maxim. 1.

*Tertullian  
writes de Co-  
ronâ, &c.*



'it was absolutely prohibited to the *Christians* to crown themselves, and even to bear Arms. Shortly after, he wrote his Book concerning *Flight in time of Persecution*, which is a further Mark of the extream Rigour of *Tertullian*: for there he positively maintain'd 'That *Christians* were absolutely prohibited to fly in Time of Persecution, or so much as to give any Money not to be persecuted.

A. D. 236. Tho' this Persecution was very severe in some Places, yet we have the *Euseb. Origen.*  
 Maxim. Names but of a few Martyrs. The chief of them was *Pontianus*, who

*Anteros the 18th Bishop of Rome.*

*Fabian the 19th Bishop of Rome.*

*Origen writes of Martyrdom, and retires from Caesarea.*

A. D. 237. *Maxim. Babylas the 12th Bishop of Antioch.*

*The Gordians proclaim'd Emperors.*

*And again.*

after he had been about five Years Bishop of *Rome*, for his free reprov-  
 ing the *Roman* Idolatry, was banish'd into the Island *Sardinia*, where he short-  
 ly after dy'd or was slain. He was succeeded by *Anteros* a *Grecian*, the  
 Son of *Romulus*, who by his extraordinary Care in collecting the *Acts of*  
*the Martyrs*, exasperated the Government, and it is said, caus'd himself to  
 be made a Martyr, after he had held this Dignity forty Days. After his  
 Decease, *Eusebius* informs us, that when many were Competitors for this  
 See, a *Roman* called *Fabian*, coming out of the Countrey by Chance into  
 the Assembly, by means of the Descent of a Dove upon his Head, was u-  
 nanimously chosen Bishop; the People looking upon that unusual Acci-  
 dent as the particular Direction of Heaven. He held this Dignity for about  
 14 Years, and was the 19th Bishop of *Rome* after the Apostles *St. Peter* and  
*St. Paul*. About the same time *Origen* was very industrious in supporting  
 Mens Spirits against the Mischiefs of Persecution, and understanding that  
 his dear Friend *Ambrosius* and *Protocletus*, Presbyter of *Caesarea*, had been  
 brought before the Emperor, and undergone Imprisonment for their noble  
 Confession of the Faith, he wrote his Piece concerning *Martyrdom*, 'di-  
 recting it immediately to them, and exhorting them not only to part  
 'from all their Estates, but even their Lives for the sake of *Jesus Christ*.  
 Nevertheless, contrary to the Notions of *Tertullian*, he conceal'd himself  
 during this Persecution, and retir'd for some time to the City of *Athens*,  
 where he finish'd his Commentaries upon *Ezekiel*, and proceeded with his  
 Commentaries upon the *Song of Solomon*, which he finish'd when he return'd  
 to *Caesarea*, from whence he went afterwards to *Caesarea* in *Cappadocia*,  
 where he remain'd for some Space with *Firmilian*, who invited him thither.  
 During this Retirement of *Origen*, *Zebinus* Bishop of *Antioch* dy'd, after  
 he had held that Dignity about nine Years; and was succeeded by the fa-  
 mous *Babylas*, a brave and prudent Pilot, who in the midst of the greatest  
 Storms guided that Church about 13 Years together, and was the 12th Bi-  
 shop of *Antioch* after the Apostles.

And now the Church of God again found Rest; which was occasioned *Herod. Capri.*  
 more by the Confusions that were in the Empire, than the Disposition of  
 the Governors. For most of the Provinces groaning under the Burden of  
 a Tyrant, *Africk* first shew'd its Detestation of him, and set up an emi-  
 nent old Man near 80 Years of Age, nam'd *Gordian*, then Proconsul of the  
 Province, who together with his Son *Gordian*, were immediately confirm'd in  
 the Empire by the *Roman* Senate, and *Maximinus* and his Son declar'd Enemies  
 and Rebels to the State. This was succeeded by many Executions and Cruel-  
 in *Rome* against the Friends of *Maximinus*, and Orders were given to re-  
 move all his Governors, which were observed in most Provinces; but as  
 in some the Governors were slain, so in others the Senate's Messengers; so that  
 there was Blood shed in all Parts, and the Cruelties of *Maximinus* made all  
 Men cruel. *Gordian* was proclaim'd in the Middle of *May*; but before he  
 had enjoy'd his Empire two Months, *Capelianus* Governor of *Numidia*,  
 joyning with *Maximinus's* Interest, march'd against his Son, overthrew him,  
 and slew him; which occasion'd the poor old Emperor to end his Life with  
 his Girdle. In the mean time *Maximinus* was coming against *Rome*, like a



raging Lion, breathing out Destruction to all Opposers, which caus'd the Senate to meet with great Solemnity at the Temple of *Jupiter*, and on the 9th of *July*, they chose two worthy Commanders, nam'd *Maximus* and *Balbinus*, and made them Emperors conjointly. This Election was succeeded by new Mischiefs in *Rome*; for the Arrival of some Spies from *Maximinus*, rais'd such Tumults and Contests between the *Prætorian* Soldiers and the Citizens, that after several Attacks, Slaughters and Cruelties, the City it self was set on fire by the Soldiers, and a great Part of it consumed. The *Roman* Empire also felt the Vengeance of Heaven for the Blood of the *Christians*; for during this Reign, neither the City of *Rome*, nor the Provinces, were free from Wars, Tumults, Murders, Robberies, and all manner of Calamities. In the Beginning of the Year 238, *Maximinus* cross'd the *Alps* into *Italy*, and besieg'd *Aquileja*, where he met with an unexpected Opposition, and many Difficulties and Disappointments. Here his Cruelties and Mis-managements render'd him both odious and despicable, insomuch that his own Soldiers at length set upon him in his Tent, and slew both him and his Son, sent their Heads to the Senate at *Rome*, and left their Bodies to be devour'd by Dogs and Birds of Prey. This was the deserv'd End of an Usurper, Tyrant and Persecutor, who dy'd in the End of the Month *March*, under the Consulships of *Ulpian* and *Pontianus*, being about 65 Years of Age, and having reign'd, or rather continu'd in his Usurpation, three Years and a few Days.

*Maximinus and his Son slain.*

*Herod. &c.*

II. Upon the Death of *Maximinus* and his Son, *Maximus* and *Balbinus* continu'd Emperors without Contradiction, having been created by the Senate above nine Months before. They began their Reign with a happy Establishment of Peace in the Empire, govern'd all things well and wisely, made several good Ordinances, and gain'd the Love of all Men in general. Only the *Prætorian* Soldiers were highly affronted at the Manner of their Election, as being made by the Senate without their Concurrence; and finding themselves in danger of losing their darling Power of making Emperors, they soon resolv'd upon the Death of these Persons. Yet till they might have secured themselves by the Help of the Citizens and their new *German* Guards, had not their own private Jealousies made way for their Ruin; which notwithstanding their Age and Experience, gain'd such an Ascendant upon their Minds, that they kept their distinct Guards, and in a manner stood upon their Defence against each other. The *Prætorian* Soldiers soon made their Advantage of these Divisions, and at a Time when the *Capitoline* Games were celebrated in *Rome*, and the Emperors weakly guarded, they enter'd the Palace with great Fury, divested the Emperors of their Robes, and hal'd them like two Criminals through the midst of the City towards the Camp. But understanding that a considerable Force was hastning after them to their Rescue, to put an end to all further Contests, they slew them both, and left their Bodies in the Streets. This hapned upon the 15th Day of *July*, these Emperors having reign'd a Year and six Days, since their first Creation by the Senate, and but a little above three Months from the Death of the last Emperor *Maximinus*.

A.D. 238. MAX. and BAL.

The 27th Rom. Emp.

*They are slain.*

*Capitol.*

The Soldiers, after they had committed this Murder, by Accident met with young *Gordian*, Grandson to the old Emperor of that Name, whom they immediately saluted by the Title of *Augustus* and Emperor, and accordingly proclaim'd him. Being thus chosen by the *Prætorian* Soldiers, the Senate and People, seeing no Remedy against their pretended Authority, readily confirm'd their Election; for he was generally belov'd in the City, upon the Account of the Memory of the two former *Gordians*; And from

The 28th Roman Emperor.



And from this Election, there ensu'd an amicable Correspondence between the Soldiers and Citizens. *Gordian* was now but thirteen or fourteen Years of Age, but of an ancient and illustrious Family; of a very sweet and docible Disposition, and so studious and given to Learning, that we are assur'd that he had 62000 Books in his Library. He so much follow'd the Councils of wise and worthy Men, that tho' he was naturally inclinable to Vice and Sensuality, they soon form'd him into an excellent Prince and Governor. He wanted no Qualification of a Governor, but Age; and by his mild and prudent Behaviour he so much gain'd the Affections of all Men, that the Soldiers call'd him their *Child*, the Senate their *Son*, and the People their *Joy and Delight*.

Origen re-  
turns to Cæ-  
sarea.

A. D. 239.  
Gordian's

Gregory  
Thaumatur-  
gus made Bi-  
shop of Neo-  
cæsarea.

A. D. 240.  
Gordian's  
The Valefians.

The Church was free from Persecution in all this and the succeeding Reign, which gave an Opportunity to Pope *Fabian* to re-gain the *Christian* <sup>Euseb. Gr. Nyss. &c.</sup> Cœmeteries, and to make a Collection of the *Acts of the Martyrs*, according to the Design of his Predecessor *Anteros*. These Times also gave an Opportunity to *Origen* to re-assume his School in *Cæsarea* in *Palestine*; about which time the famous *Gregory* of *Neocæsarea*, having been his Scholar for five Years, was now re-call'd to his own Countrey, together with his Brother *Athenodorus*. *Gregory* being to take his leave, made an excellent Oration before his Master and a numerous Auditory, 'wherein he gave 'a wonderful Character of *Origen*, and elegantly bewail'd his Departure 'from his School, as a kind of Banishment out of Paradise. At his Return to *Neocæsarea*, *Origen* follow'd him with a Letter, 'commending his excellent Parts, able to render him either an eminent Lawyer among the 'Romans, or a renown'd Philosopher among the *Greeks*, but especially perswading him to improve them to the Ends of *Christianity*, and the Promotion of Virtue and Piety. All Mens Eyes were upon him at *Neocæsarea*, expecting the extraordinary Fruits of his Studies, tho' the Place was miserably overgrown with Superstition and Idolatry; but instead of answering their Expectations, he retir'd to the Wilderness, and resign'd himself up to Solitude and Contemplation. In which Place he was miraculously consecrated Bishop of *Neocæsarea*, by *Phædimus* Bishop of *Amasea*, a neighbouring City. After which, he not only made great Numbers of Converts, but is said to have wrought many Miracles, of which are mention'd in particular his expelling *Dæmons* out of a *Pagan* Temple, his stopping a dreadful Plague by his Prayers, his drying up a Lake, and putting an End to an implacable Quarrel, his restraining the Overflowings of the River *Lycus*, with several others; upon the Account of which, he afterwards obtain'd the Surname of *Thaumaturgus*, or the *Worker of Miracles*. Tho' these are confidently related by St. *Gregory Nyssen* and St. *Basil*, who liv'd but an hundred Years after, yet they are doubted by several learned Men; for which Reason we have been the less particular concerning them. Yet at the same time it must be acknowledg'd that Miracles were not then ceased, especially in Places over-run with *Paganism*, as *Neocæsarea* was. Not long after *Gregory's* Advancement in *Neocæsarea*, there appear'd a new Sort of *Hereticks* in the Church, called *Valefians*, from *Valesius* an *Arabian*. They made all their Followers Eunuchs, either by Perswasion or Force, and often did the same to other Men, when they could meet with them conveniently. They also maintain'd other Errors, and rejected the Law and the Prophets; and were known in the Time of *Epiphanius*.

In the mean Time, the Emperor *Gordian*, who had reigned successfully <sup>Comp. &c.</sup> about two Years, was extreemly disturbed by *Sabinianus* Commander in *Africk*, who proclaimed himself Emperor. But the Governor of *Mauritania*, by *Gordian's* Order, marching against him, he was seized by his own Men; who by bringing him to *Carthage*, and delivering him into the Hands



Hands of the Emperor's Officers, obtain'd Pardon for their Offence. This Insurrection caus'd *Gordian* to strengthen his Interest several Ways, but A.D. 241. more especially by the Alliance of *Mistheus* the Præfect and Instructor, *Gordian* <sup>1</sup>/<sub>4</sub>. whom he so much honour'd for his great Wisdom and Learning, that he marry'd his Daughter, tho' but of an ordinary Family; and the Authority and Management of this Person added much to his Success and Prosperity. The last Year and this were attended with strange Accidents and Calamities, such as drove the *Romans* into great Fears and superstitious Projects: The first was an unusual Eclipse of the Sun, which made Noon-Day as dark as Midnight; the second was such a terrible Earthquake, that many Cities and Towns of the Empire were swallow'd up and destroy'd. These put the *Romans* upon consulting the Books of the *Sibyls*, and occasion'd great Number of Sacrifices not only in the City of *Rome*, but generally all over the World, as *Capitolinus* expresses it. *Gordian* having reign'd A.D. 242. four Years, was alarm'd with News from the East, that the mighty *Sapores* *Gordian* <sup>2</sup>/<sub>4</sub>. King of *Persia*, who succeeded his Brother *Artaxerxes*, had successfully invaded the *Roman* Empire, over-run *Syria*, and taken and plunder'd *Antioch* it self. Upon this *Gordian* caus'd the Temple of *Janus* to be open'd, and left *Rome* with a powerful Army; and marching by Land from *Italy*, he first pass'd through *Mæfia*, to stop the Progress of the *Goths*, and other barbarous Nations which came down like a Torrent to inhabit *Thrace*; against whom he obtain'd some Victories, and left those Provinces in a peaceable Condition. From thence he pass'd over into the lesser *Asia* and *Syria*, where he had many Encounters with *Sapores*, and obtaining several Victories, he soon recover'd *Antioch*; and proceeding further, he took the Cities *Nisibis* and *Carræ* from the *Persians*: For *Sapores* being discouraged by the the first Battels, soon abandon'd the *Roman* Empire, and retir'd into his own Countrey.

*Calamities in the Empire.*

*Gordian's Successes abroad.*

*Euseb.* During these Transactions in the State, *Beryllus* Bishop of *Bosra* in *Arabia*, broach'd some dangerous Errors, asserting that our Saviour before his Incarnation, had no proper Subsistence, no personal Deity, but only a derivative Divinity from the Father afterwards. The Bishops of those Parts met about it, but could not reclaim his Errors; whereupon the Assistance of the great *Origen* was requested, who went from *Cæsarea*, and treated with him both in private Conferences and in publick Synods. *Origen's* greatest Difficulty was to find out the true Meaning of the Person, which when he had once discover'd he attack'd him with such cogent Reasonings and Demonstrations, that he was oblig'd to quit his Hold, recant his Errors, and return back to the Church. The Records of all that pass'd in this Affair were preserv'd till the Time of *Eusebius*. After *Origen* was returned back to *Cæsarea*, *Beryllus* shewing himself a true Convert, in several Letters gave Thanks to him for his kind Pains in his Conviction, kissing the Hand that thus brought him back.

*Beryllus confuted by Origen.*

*Capitol.* And now all the good Fortune of the Emperor *Gordian* began to forsake A.D. 243: him; which was occasion'd by the sudden Death of his Father-in-law *Mistheus*, and the Advancement of a valiant *Arabian* called *Philip*, into his Places of *Prætorian* Præfect and General of the Army. *Philip* seeing himself so potent, and being swell'd with the Hopes of the Empire, resolved to venture all to obtain it; in order to which, he used the utmost Artifices and Methods of Treachery to bring *Gordian* into Disgrace with his own Soldiers. Which at length prov'd so effectual, that the Soldiers by Force made *Philip* his Equal in the Empire, and likewise gave him the Title of his Tutor and Governor. *Gordian* patiently submitted to this impudent Determination, which caus'd *Philip* to become more insolent and imperious, so that by means of the other's Youth, and the Army's Favour, he began to

*Gordian delivers.*

act



act as sole Emperor. But *Gordian* being unable to endure this extravagant Inroad, assembled the Army, and openly expostulated with his Men concerning this strange Usage: But *Philip* so subtilly and successfully manag'd his Affairs, that the poor young Emperor was displac'd, abandon'd by all, and reduc'd to that Extremity, that he sent to entreat *Philip* That he would please to allow him the Dignity of Cæsar; but that not being granted, he then desired to be his Prætorian Præfect: Which being likewise deny'd, he at last requested to be one of his Captains as long as he liv'd. At this Petition *Philip's* cruel Mind somewhat relented; but however afterwards considering how much *Gordian* was belov'd in most Parts of the Empire, both for his Family and Vertues, he commanded him to be slain. This hapned on the Borders of *Persia* in the Month of *March*, under the Consulships of *Peregrinus* and *Æmilian*, *Gordian* being now in the 20th Year of his Age, and having reign'd five Years and eight or nine Months.

He is slain.

A. D. 244. **III.** Thus *Philip* succeeded in his Wickedness, and was so fortunate, PHILIP, as to be acknowledg'd Emperor both by the Army and the Senate; and he took his Son *Philip*, tho' but a Child of about six or seven Years of Age, for his Companion in the Empire. *Julius Philippus* was now about forty Years of Age, and was by Birth an *Arabian* of *Trachonitis*, of dishonourable Parentage, his Father being a notorious Captain of Robbers in that Countrey. He was bred up in the Wars among the *Roman* Armies, from whence he learnt Experience and Valour, and from his own Countrey Treachery and Cruelty. Yet notwithstanding his unjustifiable Actions, many Authors have declar'd him a *Christian*, and consequently the first *Christian* Emperor of *Rome*; but several later Criticks have utterly disbeliev'd it. The Authorities of the former seem to us to out-balance the Reasons of the latter; so that we are inclinable to think him a *Christian*, but withal acknowledge him to have been an immoral and wicked Man, weak and imperfect in his Religion, if not heretical in his Principles. *Philip* shortly after his Election, made a dishonourable Peace with the *Persians*, and returned to *Antioch*; where upon the *Vigils of Easter*, he and his Empress attempted to enter into the *Christian* Church, to partake of the Prayers of the Congregation: But the holy *Babylas*, Bishop of the City, well knowing his late Crimes, courageously withstood him, and laying his Hand upon his Heart, pronounc'd him *Unworthy to enter into the Sheepfold of Jesus Christ*, and declar'd That he should have no Admittance, unless he made a general Confession of his Sins, and was plac'd among the Number of the Penitents. To all which, it is said, the Emperor humbly submitted, and demonstrated in his Deeds, the Sincerity and Devoutness of his Affection towards the Majesty of Heaven. It is uncertain whether it was upon the Account of this Action or some other, that *Origen* wrote a Letter both to *Philip* and his Empress; which Letters *St. Jerom* says, were extant in his Time. And *Eusebius* adds, that the Church of God very much flourish'd and encreas'd under the Reign of this Emperor; and Pope *Fabian* sent many Bishops and Pastors into *Gaul*, as *Denis* to *Paris*, *Saturnius* to *Thoulouse*, *Trophimus* to *Arles*, *Paul* to *Narbonne*, *Gratian* to *Tours*, *Austremion* to *Clermont*, and *Martial* to *Limoges*. The Emperor, to shew his Morality, when he return'd to *Rome*, made many good Laws to reform the Vices of the Place, which *Alexander* himself could not effect. Particularly, he restrain'd the open and scandalous Actions of *Sodomites*; and depriv'd the Poets of their Titles and Privileges, because they then corrupted good Manners, and tarnish'd the Reputations of good Men. So that *Philip* seem'd to endeavour to atone for all his former Errors.

Supposed to be a Christian.

He submits to Penance at Antioch.

The Church flourishes.

A. D. 245. Philip.

Chr. Al.  
Chryf.  
Euseb.



<sup>August.  
&c.</sup> About the Beginning of this Reign, or before, *Tertullian* in the main <sup>Tertullian  
turns Heresi-  
arch.</sup> forsook the *Montanists* or *Cataphrygians*, but his Age and Opinions would not permit him to return to the Church; so that from an Heretick, he became an Heresiarch, kept his separate Meeting at *Carthage*, and form'd a Sect call'd by the Name of *Tertullianists*, who continu'd in that City till St. *Augustin's* Time. They condemn'd second Marriages, and held all the rigid Principles of *Tertullian*, with the Traduction of the Soul; but they denied the wild Revelations and Prophecies of *Montanus*. *Tertullian* lived not long after his Separation from the *Montanists*, but dy'd very old and decrepit, as St. *Jerom* informs us, being probably about 90 Years of Age. <sup>His Death.</sup> He was a Man of an acute Wit and Keeness, and admirably skill'd in all Parts of Learning, yet his Stile was for the most part abrupt, rugged and obscure, but at the same Time sublime and masculine, carrying a commanding and majestick Eloquence along with it. His Excellencies were almost beyond Comparison; so that his Fall was highly to be lamented. But if we take all his Writings, Actions and Temper together, it is hard to determine whether there was most Good or Ill in his Life, or whether he did most Service or Dis-service to the Church. Not long after the A. D. 246. Death of *Tertullian*, in the same City of *Carthage*, the famous *Cyprian* <sup>Philip</sup> was converted from the *Pagan* to the *Christian* Religion; principally by the <sup>St. Cyprian  
converted.</sup> means of *Cæcilius* a Presbyter of *Carthage*, which occasioned him to assume his Name, and ever after to love him as a Friend, and reverence him as a Father. This *Cyprian* had a most liberal and polite Education, and was so remarkable for his Eloquence and Oratory, that he publicly taught it in *Carthage* with great Reputation and Applause; living then in great Pomp and Splendor, and never going abroad without a Crowd of Clients and Followers. But inclining to *Christianity*, and becoming a *Catechumen*, he profess'd a severe Temperance and Sobriety, accounting it one of the best Preparations for the Entertainment of the Truth, to subdue and tread down all irregular Appetites. Immediately after his Baptism, he sold most of his plentiful Estate, and distributed it among the Poor, at once triumphing over the Love of the World, and exercising the great Duty of Mercy and Charity; so that by the speedy Progress of his Piety, says *Pontius*, he became almost a perfect *Christian*, before he had learnt the Rules of *Christianity*. He liv'd but thirteen Years after his Conversion; but in that short Space, by his Writings and Actions, he shew'd himself to be one of the most eminent and shining Lights of the Age.

<sup>Enjeb.</sup> Still *Origen*, tho' an excommunicated Person, preserved his Reputation <sup>Origen's In-  
dignity.</sup> in several Parts of the World; and tho' he was 60 Years of Age, it did not hinder him from carrying on his Works with as great Diligence as ever. For he did not only compose several Books in his Study, but he almost every Day made Discourses to the People of *Cæsarea*, and most commonly without any Time to prepare them, which nevertheless were so highly esteemed, that the Transcribers took them down, and afterwards publish'd them. The good Success which *Origen* lately had in *Arabia* in the Cause of A. D. 247. *Beryllus*, rendred him celebrated in those Parts, and his Assistance was now <sup>Philip</sup> again desired upon a like Occasion. For a sort of Hereticks then appear'd, who affirmed, That at Death both Body and Soul expir'd together, and were resolv'd into the same State of Corruption, and that at the Resurrection they should revive, and rise together to eternal Life. For this purpose a general Synod of those Parts was called, and *Origen* desir'd to be present at it, who manag'd the Cause with such weighty Arguments, and unanswerable Reasons, that the adverse Party were oblig'd to throw down their <sup>He combats  
gainst Here-  
ticks.</sup> Weapons, and relinquish their Sentiments. He likewise successfully combated against another impious and heretical Sect, call'd the *Helcesitæ*, the



Dionysius  
the 14th Bi-  
shop of Alex-  
andria.

A. D. 248.  
Philip 3.

St Cyprian  
made Bishop  
of Carthage.

Followers of *Elxai*, of whom we have given Account in the Year 114. About the same time *Origen's* Scholar *Heraclas* Bishop of *Alexandria* dy'd, after he had held this Dignity about 16 Years; and after a long Vacancy, was succeeded by another of his Scholars, the celebrated *Dionysius*, who was then Master of the great Catechetical School. This *Dionysius* was a most learned and excellent Man, and worthily fill'd the See about 17 Years, being the 14th Bishop of *Alexandria* after the Evangelist *St. Mark*. In the same Year the renowned *Cyprian* was made Presbyter in *Carthage*, in which Office he so admirably behav'd himself, that in the following Year upon the Death of *Donatus* Bishop of the Place, he was by a great Majority chosen in his Room. But his great Modesty and Humility made him fly from the first Approaches of the News, judging himself unfit for so weighty and honourable an Employment, and desiring that a more worthy Person, and some of his Seniors in the Faith might possess the Place. But this would by no means satisfy the People, who crowded his Doors, and block'd up all Passages of Escape; which made him endeavour to fly out of the Window; but finding it in vain, he unwillingly yielded, the People impatiently waiting, divided between hope and Fear, till seeing him come forth, they receiv'd him with an universal Joy and Satisfaction.

The great Se-  
cular Games  
celebrated the  
last time.

In the fourth Year of this Emperor's Reign, which was just a thousand Years after the Building of the City, *Philip* order'd the Celebration of the famous *Secular Games*, as it were solemnizing the Birth-Day of the City of *Rome*. *Mon. Pagi* observes that this was the ninth and last Time they were exhibited in *Rome*, and the fifth since our Saviour's Nativity. And this Emperor took care to celebrate them with greater Pomp and Magnificence than ever had been known before, by reason of the solemn Commemoration of the Building of the City. In the *Circus Maximus* were hunted, baited, and encounter'd infinite Numbers of all kinds of strange Beasts; two thousand Gladiators were match'd, who slew each other to give the Spectators Delight; and in *Pompey's Theatre* were such Variety of Shews and Games, as lasted three Days and as many Nights, without Intermission; where was such an innumerable Company of Lights, that the People could see at Midnight as well as at Noon-Day. But towards the latter End of these famous Sports, *Pompey's Theatre* accidentally took fire, and the greatest Part of that glorious Edifice was consum'd, together with some other magnificent Buildings near it. *Philip's* Celebration of these Games makes him look very unlike a *Christian*, or at least like a very bad one; yet his purging the City afterwards, and suppressing of Vice, as we have formerly hinted, was agreeable enough to one of that Profession. Which has occasion'd some to report that he was converted immediately after the Secular Games, and baptiz'd by Pope *Fabian*, which is a Thing more uncertain than his being a *Christian*.

A. D. 249.  
Philip 3.

Origen writes  
against Cel-  
sus.

About this Time, *Origen*, remitting nothing of his incredible Industry, at the Request of his Friend *Ambrosius*, undertook an Answer to the Book of *Celsus* against the *Christians*; who being an *Epicurean* Philosopher, and of great Parts and Learning, had of all the *Heathens* used the most subtle Arguments, and propos'd them with the greatest Malice and Solidity. To this Man *Origen* return'd a full Answer in eight Books, 'Wherein he by convincing Proofs establish'd the Truth of the History of *Jesus Christ*; his several Miracles, his Divinity and Resurrection. He confuted all the Calumnies and Impostors of *Celsus*, and of the other *Pagans* against the *Christians*; and at length prov'd the Truth and Excellency of the Doctrine and Religion of *Jesus Christ*. All which he wrote with so much Politeness, Clearness, and Accuracy, that were there nothing else to testify the

A-



Abilities of this great Man, this Book alone would be sufficient. And it is believ'd not only to be the best of *Origen's* Works, but also the most excellent and most compleat Apology for the *Christians* that we have of all the Ancients. At this time there was sufficient Occasion for *Apologies*; for now a dreadful Storm hung over the Church, threatening its intire Destruction. This first appear'd in *Alexandria*, without the Knowledge of the Emperor, occasion'd by the Instigation of a certain *Gentile* Priest, or Magician, who finding the People prone to Superstition, excited them to revenge the Quarrel of their Gods. The Multitude once rais'd, ran on with uncontrollable Fury, accounting Cruelty to the *Christians*, the only Instance of Piety to their Gods. Immediately they laid Hands upon one *Metrus*, an aged Man, who refusing to blaspheme his Saviour, they beat him with Clubs, prick'd him in the Face and Eyes with sharp Reeds, and afterwards ston'd him. Next, they seiz'd on a Woman nam'd *Quinta*, whom they carry'd to their Temple, where for refusing to worship their Idol, she was dragg'd by the Feet through the Streets over sharp Flints, dash'd against Mill-stones, scourg'd with Whips, and dispatch'd by the same Death with the other. *Apollonia* an ancient and eminent Virgin, being apprehended, had all her Teeth dash'd out, and was threatned to be burnt alive, who only begging a little Respit, of her own Accord chearfully leapt into the Flames. They in all Places broke open *Christians* Houses, taking away the best of their Goods, and burning the rest; and a *Christian* could not stir out Day nor Night, but they immediately cry'd out, *Away with him to the Fire*. In which Manner they continu'd, till by Seditions among themselves, they fell into new Contests, and gave the *Christians* a little breathing Time from the Pursuits of their Malice and Inhumanity.

*The Christians  
barbarously  
treated in A-  
lexandria.*

*Zozim.  
Zonar.*

In the mean time the *Roman* Empire began to be punish'd by Famines, Plagues and other Calamities; and *Philip* himself was in no small Trouble upon the Account of the *Goths* Invasions, and the Rebellion of his Army, which he sent against them, who set up their Commander *Marinus* for Emperor. *Philip* in great Fear complaining to the Senate of this Presumption, his Successor *Decius* with much Assurance declar'd, *That Marinus's Ambition wou'd shortly be his Ruin*, which prov'd true; for within a few Days after the same Army that chose *Marinus*, being dissatisfy'd, slew him. Upon Notice of this, *Philip* remembering the Prediction of *Decius*, gave him the Command of the Army against the *Goths*, with an Augmentation of Men, Money, and Provisions. *Decius* was a Man of uncommon Wisdom and Experience, and sufficient for the Discharge of that Trust; so that when he arriv'd at the Camp, all the Soldiers as well for the Worth of his Person, as the Fear of Punishment for their former Crime, resolv'd to chuse him Emperor; and by meer Constraint oblig'd him to take upon him that Title and Dignity. *Decius* seeing himself thus unexpectedly advanc'd for his future Security, sent a secret Messenger to acquaint *Philip*, *That being compell'd by his Army, he had unwillingly assumed the Name of Emperor, but that he still accounted him his Sovereign; assuring him, that as soon as he could get Liberty, he would utterly renounce that Title and Pretensions of Power*. But *Philip* was too well acquainted with treacherous Projects, to rely upon such Pretences and Promises; therefore in a great Rage, he resolv'd to march against him in Person. In order to which, he made use of many standing Legions and new Levies, threatening with many Imprecations to cut *Decius and all his rebellious Legions in Pieces*; and in this manner he began his March, shewing such Anger and Haughtiness towards his Soldiers, as rendred him odious to the Army; so that esteeming *Decius* more worthy of the Empire, before they left *Italy*, in the City of *Verona*,

*Decius pro-  
claim'd by the  
Soldiers.*



they openly proclaim'd *Decius*; and setting violently upon *Philip*, cut off his Head, or rather cleav'd it in funder, juſt by his upper Row of Teeth. This hapned between the 17<sup>th</sup> of *June* and the 19<sup>th</sup> of *October*, under the Conſulſhips of *Æmilian* and *Aquilinus*, he being now in the 46<sup>th</sup> Year of his Age, and having reign'd five Years and ſome few Months.

A.D. 249.  
• **DECIUS** <sup>The 30th Roman Emperor.</sup> IV. Shortly after the Death of *Philip*, which was ſucceeded by that <sup>Zofar. &c.</sup> of his Son, *Decius* was without Contradiſtion, acknowledg'd and confirm'd Emperor, both by the Soldiers and Senate. He was by Birth of an ancient and noble Family of *Pannonia*, the only Emperor of that Countrey, who having held many Offices and Dignities, arriv'd at this high Station in the 58<sup>th</sup> Year of his Age. As ſoon as his Election was confirm'd, he gave the Title of *Cæſar* to his four Sons, *Decius*, *Hetrufcus*, *Trajan*, and *Hoſtilian*; which ſome have mention'd as a particular Mark of his Ambition. Then leaving *Valerian*, a wife and experienc'd Commander, for General of all his Forces, he returned to the City of *Rome*; where he ſhew'd himſelf ſo brave and active in Regulations, ſo ſagacious and politick in Adminiſtration, and became ſo univerſally acceptable by his modeſt and excellent Behaviour, that by the Sentence of the Senate he was voted not inferiour to the Emperor *Trajan*, and like him had the Title of *Optimus* given to him. But notwithſtanding all his Merits, and the Reſpect paid to him, his unheard of Cruelties towards the innocent *Chriſtians*, has juſtly occaſion'd him to be rank'd with *Nero* and *Domitian*, and according to *Lactantius*, to procure him the Title of *The Execrable Decius*:

### *The Seventh General PERSECUTION.*

<sup>The Cauſes of the Perſecution.</sup> For this merciless Man, ſhortly after the Beginning of his Reign, rais'd <sup>Euseb. &c.</sup> the moſt dreadful Perſecution that ever had been known in the Church, which is moſt commonly call'd *The ſeventh General Perſecution*; tho' *Lactantius* names *Decius* as the third of the general Perſecuters, leaving out *Trajan*, *Antoninus*, *Severus*, and *Maximinus*, as not Perſecuters in ſo proper a Senſe. *Eusebius* aſcribes the main Cauſe of this Perſecution, to this Emperor's Hatred to his Predeceſſor *Philip*, whom he accounts a *Chriſtian*; to which *Gregory Nyſſen* adds a more probable Account of the Matter, namely, the large and triumphant Prevalency of the *Chriſtian* Faith, which had diffuſ'd it ſelf over all Parts, and enliven'd every Corner, not only Cities and Towns, but Countrey Villages; ſo that the Temples were forſaken, and the Churches throng'd, the *Pagan* Altars overthrown, and their Sacrifices deſpis'd. This wonderful Increate of *Chriſtianity*, and great Declenſion of *Paganism*, awaken'd the Malice of *Decius*; who was enraged to ſee the Religion of the Empire trodden under Foot, and the Worſhip of the Gods in all Places neglected, oppoſed and undermined by a Novel and upſtart Sect, which daily multiply'd into greater Numbers. This made him reſolve with all poſſible Force to check this growing Party, and to uſe all Methods of Cruelty imaginable to exterminate the Name of *Jeſus Chriſt*, and reduce the People to the Religion of their Anceſtors: Thereupon he iſſu'd out Edicts to the Governors of Provinces, ſtrictly commanding them to proceed againſt the *Chriſtians* with the utmoſt Severity, and to ſpare no kinds of Torments, unleſs they return'd to the Obedience and Worſhip of the Gods. Tho' it is not to be doubted, but that the exceeding Growth of *Chriſtianity* was the main Spring that ſet on work



work the Malice of its Enemies ; yet the excellent *Cyprian*, like a Man of great Piety and Modesty, seeks a Cause nearer home, ingenuously acknowledging that the Sins of the *Christians* had set open the Flood-Gates for the Divine Displeasure to break in upon them : For Pride and Self-Interest, Want of Charity, Divisions and Factions, began to reign amongst them ; and the very Martyrs themselves, who should have been an Example to others, casting off the Order and Discipline of the Church, became swell'd with so vain and immoderate a Tumour, that it was time God should send them a Thorn in the Flesh to cure it.

Cyprian.  
Dio Alex.  
Greg. Nys. As to the Violence and Severity of this Storm, nothing can be imagin'd more black and dismal ; and this succeeding a Calm of 38 Years The Severity  
of it. Continuance (excepting that little Interruption under *Maximinus*) it made it the more dangerous and insupportable. *Rome, Carthage, Alexandria, Neocæsarea*, and all Parts of the Empire, felt the dreadful Effects of it ; every *Heathen* being ambitious to promote the Imperial Edicts, and thinking it meritorious to bring a *Christian* to the Stake. The *Christians* were in all Places driven from their Habitations, spoil'd in their Estates, and tormented in their Bodies ; Racks and Prisons, Axes and Halts, Fire and wild Beasts, scalding Pitch and melted Wax, sharp Stakes and burning Pincers, were but some of the Methods of their Treatment ; and when the former were run over, new were daily invented and executed. Nor did they only vary, but repeat their Torments, and where one ended another began ; they many times tortur'd them without Hopes of dying, adding this Cruelty to the rest, to stop them in their Journey to Heaven ; and others were kept upon the Rack that they might die by Piece-meals, that their Pains might be lingering, and the Sense of them without Intermission. Accusations were infinite ; some came in as Informers, others as Witnesses, some search'd all private Corners, others seiz'd upon them that fled, and some who expected their Neighbours Estates, took occasion to accuse them of *Christianity*. So that there was a general Confusion and Consternation, the Laws of Nature and Humanity were trodden under Foot ; Friend betray'd his Friend, Brother his Brother, and Children their Parents, every Man being afraid of his nearest Relations. By this means the Woods and Mountains became full, and the Cities and Towns empty ; yet no sooner were many Houses cleared of their proper Owners, but they were turn'd into common Gaols, the publick Prisons not being sufficient to contain the Multitudes of *Christians* sent thither. Great Numbers that fled, met with new Miseries, being famish'd with Hunger and Thirst, starv'd with Cold, over-run with Diseases, surpriz'd by Robbers, or worried by wild Beasts, and many taken by the wild *Arabs* and *Saracens*, who reduc'd them into a State of Slavery more miserable than Death it self. And what was another terrible Calamity to the Church, many of the weaker *Christians*, unprepar'd for so great a Conflict, apostatiz'd or compounded with their Persecutors. Several of these were punish'd by the immediate Hand of Heaven ; and several return'd to the Church, and were restor'd and recover'd. Tho' many revolted from the Faith, yet more maintain'd their Station with a firm and unshaken Courage ; and many thousands held out till they had obtain'd the Crown of Martyrdom ; *Nicephorus* affirming it to be easier to count the Sand of the Sea, than to reckon up the Martyrs in this Persecution. And what most mortify'd the Persecutors, was, that many who till now had been Enemies to *Christianity*, on a sudden came in and publicly profess'd themselves *Christians*, and defy'd all the Powers of *Satan* ; insomuch that the Judges were amaz'd and trembl'd, whilst the Condemned were chearful and courageous, and willing to undergo the severest Conflicts.

This



A. D. 250. This Persecution begun in *Rome* about the latter End of the Year 249; <sup>Cyprian</sup> <sup>Emirb.</sup> <sup>&c.</sup>  
 Decii <sup>1.</sup> and in the Beginning of the following Year, *January 20*, *Fabian* Bishop  
 of *Rome*, after he had held this Dignity 14 Years, receiv'd the Crown  
 of Martyrdom. After his Death there was a Vacancy for 16 Months,  
 and the Place was in a great measure supplied by the Clergy of the City.  
 His Martyrdom was succeeded by that of *Abdon, Sennas, Victoria, Anatolia*,  
 and many others in this City, as also by the Imprisonments of two emi-  
 nent Confessors, *Celerinus* and *Moyfes*. In the Beginning of the same  
 Year the Persecution reach'd *Carthage* and *Africa*, where it rag'd after an  
 unheard of manner, of which *St. Cyprian* gives us a sad and dismal Ac-  
 count. This great Man was publickly proscribed by the Name of *Cæci-*  
*lius Cyprianus, Bishop of the Christians*; and every Man commanded  
 not to conceal his Goods; besides which the People frequently call'd  
 out that he might be thrown to the Lions. So that being warned by  
 a divine Admonition and Command from God, as he himself assures  
 us, and lest his Presence should provoke his Enemies to fall more  
 severely upon his Flock, he thought good at present to withdraw him-  
 self from *Carthage*, continuing in a private and distant Retirement for  
 above a Year. During his Recess, tho' absent in Body, yet he was  
 present in Spirit, supplying the Want of his Presence by thirty excel-  
 lent Letters, furnish'd with pious Councils, grave Admonitions, seasonable  
 Reproofs, earnest Exhortations, and hearty Prayers to Heaven for the  
 Welfare and Prosperity of the Church. His greatest Concern was for  
 the Case of the *Lapsed*, whom *Felicissimus* and some few Presbyters,  
 Opposers of *Cyprian's* Election, without the Knowledge and Consent of  
 their Bishop, had rashly admitted to the Communion of the Church upon  
 very easie Terms. *Cyprian* a strict Asserter of Ecclesiastical Discipline,  
 and the Rights of his Place, was highly offended, and not only by sever-  
 al Letters complained of it, but endeavour'd to reform it, not sparing  
 the Martyrs themselves, who presuming upon their great Merits in the  
 Cause of Religion, took upon them to give *Libels of Peace* to the *Lap-*  
*sed*, whereby they were again taken into Communion, sooner than  
 the Rules of the Church did allow. The Example of *Cyprian's* Re-  
 tirement was follow'd by several eminent Men, particularly *Gregory*  
*Thaumaturgus*, who not only retreated from *Neocæsarea* himself, but also  
 advis'd his Church to decline the present Storm, and not to rely too  
 much upon their own Strength. *Dionysius* Bishop of *Alexandria*, with  
 much Difficulty, escap'd into the wild Deserts of *Lybia*, with his four  
 Fellow-Prisoners and Presbyters, *Caius, Faustus, Peter* and *Paul*. Among  
 those that fled, we may mention the celebrated *Paul of Thebais* in *Æ-*  
*gypt*, a young Man of 21 Years of Age, who withdrew himself into  
 the *Ægyptian* Desarts, where finding a large and convenient Cavern  
 in a Rock, which had formerly been a private Mint-house in the time  
 of *Anthony* and *Cleopatra*, he took up his Abode, leading for above 90  
 Years, till he was 113 Years old, a solitary and anchoretick Course of  
 Life, and became the Father of *Hermits*, and all such as after-  
 wards resign'd themselves to Solitude, and a more strict mortify'd  
 Life.

Many Martyrs But most of those eminent Men who stood their Ground, became  
 glorious Sufferers. Among whom were *Nestor* Bishop of *Megyddo* in *Pam-*  
*philia*; *Pionius*, the illustrious Presbyter of *Smyrna*, who shew'd the most  
 heroick Courage imaginable; *Julian, Chronicon, Epimachus, Alexander,*  
*Ammon, Zeno, Ptolomy, Ammonaria, Mercuria, Isidore*, and many others  
 at *Alexandria*; *Mappalicus, Bassus, Fortunio, Paulus, Donatus, Martia-*  
*lus, &c.* in *Carthage*; besides those already mention'd in *Rome*, and an ini-  
 nite



nite Number of others. Also the renowned *Babylas* Bishop of *Antioch*, after he had worthily held that Dignity about 13 Years, dy'd either in Prison or by the Sword, having first order'd his Chains to be bury'd in the same Grave with him, where *St. Chrysostom* assures us, they remain'd in his Time, concerning which we are told a strange Story, but which is out of the Limits of our History. He was succeeded by a Person call'd *Fabius*, who continu'd in the See but a Year or two, and was the 13th Bishop of *Antioch* after the Apostles. Among all the Sufferers in this dismal Time, the renowned *Origen* (now 64 Years of Age) had not the least Share. *Eusebius* summing up his Sufferings, tells us that the Devil muster'd up all his Forces against him, and assaulted him with all his Arts and Engines, marking him out above all others of that Time, as the Object of his utmost Rage and Fury. He was cast into the Bottom of a loathsome and uncomfortable Dungeon, loaded with Irons, a Chain about his Neck, his Feet set in the Stocks, with his Legs stretch'd to the utmost for many Days together; he was threatned with Fire, and try'd with all the Torments that a merciless Enemy could inflict. Which meeting with a Person of his Age, and a Body broken with such infinite Cares and Labours, must needs be unexpressibly burthensome. And yet he bore all with a noble Patience, and was ready to submit to the last fatal Stroke; but the Judge, to give all possible Additions to his Misery, order'd his Torments to be such as should not take away his Life; so that before the Persecution ended, he escaped. The Storm of the Persecution was very dismal all this Year, and most of the next; yet in the latter End of this, there appear'd some Dawnings of Light in *Carthage* and *Africa*, and many of the Confessors of those Parts were releas'd out of Prison.

*Fabius the 13th Bishop of Antioch.*

*Origen's Sufferings.*

*And Escape.*

This Persecution, stirring up the Vengeance of Heaven, was attended and succeeded by many Miseries and Calamities in the *Roman Empire*; particularly by great Wars and Devastations from the *Goths*, and other barbarous Northern Nations, and likewise by a dreadful Pestilence, which beginning in *Æthiopia* in the Confines of *Ægypt*, from thence infected all the Provinces in the World, spreading for ten Years after in an unheard of manner, and destroying incredible Numbers of People in every City in the Empire. To remedy the first of these Evils, the Emperor having nominated his Sons *Decius* and *Etruscus Augusti*, and Partners in the Empire, *Decius* made all possible Preparations, and in the Spring went into *Thrace* and *Mæsia*, where the *Goths* had been most successful; leaving the Government of *Rome* in the Hands of the Senate. Shortly after his Departure, the Clergy of *Rome*, who had taken Care of that Church during 16 Months Vacancy, made choice of *Cornelius* for their Bishop, a worthy Roman, Son of *Castinus*, who continu'd in the See but one Year and a little above three Months, and was the 20th Bishop of *Rome* after the Apostles *St. Peter* and *St. Paul*. Notwithstanding the Worth of this Person, this Election accidentally occasion'd vast Mischiefs in the Church, which were rais'd and promoted by the Pride and Turbulence of two Presbyters, *Novatian* and *Novatus*, one of *Rome*, and the other of *Carthage*. *Novatian* had been formerly a Pagan Philosopher, who being dangerously ill, had been baptiz'd in his Bed, and afterwards was ordain'd Priest, tho' not without Opposition from Clergy and People, it being, as they said, contrary to the Orders of the Church, that any should be ordain'd who had been baptiz'd after that manner. *Cornelius* accuses him of denying his Sacerdotal Function in the Time of Persecution, and of other unjustifiable Practices. Being Master of much Wit, Knowledge and Eloquence, he might have been very serviceable to the Church, if his Ambition to be Bishop, the main Occasion of the Apostacy of the first Heresiarchs, had

*Many Miseries in the Empire.*

*A. D. 251. Decii*

*Cornelius the 20th Bishop of Rome.*

*The Beginning of the Novatian Schism.*

not.

*Cyprian Euseb. &c.*



not carry'd him to a Separation. After the Death of Pope *Fabian*, he wrote a very elegant Letter to *St. Cyprian*, in the Name of the Clergy of *Rome*, and continu'd in the Communion of the Church during the Vacancy of that See. But as soon as *Cornelius* was chosen Bishop, push'd forwards by Envy and Ambition, he openly attack'd his Election, accus'd him of several Crimes, and publish'd a Libel against him. His principal Plea was, that *Cornelius* admitted those to Communion who had been guilty of Idolatry; and to make the best Advantage of this Accusation, he rigorously maintain'd, That we ought never to permit those Persons to partake of the Communion, who had once fallen into Idolatry. Upon this Pretence he separated from *Cornelius*, and from those who believ'd that the Church might receive them again upon Repentance. The greater Part of the Confessors who had suffer'd courageously for the Faith, too much swell'd with Vanity, and unable to endure, that others who had shewn so little Constancy and Resolution, should stand on the same Level with themselves, embrac'd *Novatian's* Party, together with some Presbyters. At the same Time, *Novatus* before-mention'd, having imbroyl'd the Church of *Carthage*; and finding himself in Danger of being excommunicated by *Cyprian* for his scandalous, irregular and unpeaceable Practices, repair'd to *Rome*, joyn'd himself to *Novatian*, and brought with him from *Carthage* those of his own Faction. They both maintain'd the same rigid Principles, denying all Communion to the Lapsed, tho' never so penitent. And thus a dangerous Schism began in the Church of *Rome*, which at that Time consisted of one Bishop, 44 Presbyters, 7 Deacons, 7 Sub-Deacons, 42 Acolyths or Clerks, 52 Porters and Exorcists, above 1500 Widows and Poor and a very great Multitude of People.

*Novatus joins  
with Novat-  
ian.*

*St. Cyprian  
returns to  
Carthage.*

*The first Coun-  
cil of Car-  
thage.*

In the mean Time the Persecution being somewhat abated in *Carthage*, *St. Cyprian* return'd to his Post, where he vigorously set himself to reform Disorders, and to compose the Differences that disturb'd the Church. For which purpose he conven'd a Synod of his neighbouring Bishops to consult about the Cause of the Lapsed; who having discuss'd the whole Matter, according to the Rules of the Holy Scripture, concluded upon this wise and moderate Expedient, that neither all Hopes of Peace and Communion shou'd be deny'd them, lest Despair should throw them into a total Apostacy; nor yet the Censures of the Church be so far relaxed, as rashly to admit them to Communion: But that the Causes being examin'd, and Regard being had to the Will of the Delinquents, and Aggravations of particular Cases, their Time of Penance should be accordingly prolonged, and Clemency be obtain'd by Acts of more than ordinary Sorrow and Repentance. That the Lapsed being of several Sorts, shou'd be treated according to the Nature of their Crimes; the *Libellatici*, who had only purchased Libels of Security and Remission from the Heathen Magistrate to excuse them from sacrificing in Time of Persecution, should be soon admitted to Reconciliation; but the *Sacrificati* be still kept under Penance, and not allow'd Reconciliation till they became dangerously sick, provided they began to do Penance before their Distemper. For as for such as stay'd till they were sick, before they desir'd to undergo Penance, it was thought expedient wholly to refuse them Absolution, 'because 'then, says *St. Cyprian*, it is not so much Sorrow for their Sins, as the Fear 'of Death, that obliges them to desire it. As for those Ecclesiasticks who had fallen into Idolatry, it was ordain'd that they shou'd for ever be excluded from the Clergy, that they should communicate no more with the Faithful, but as *Lay-men*, and that even some of them should be oblig'd to undergo the Severities of Penance. They likewise excommunicated *Feliciſsimus* and those of his Party, who had disturb'd the Tranquillity of



of the Church of *Carthage*, in *St. Cyprian's* Absence; and here *Privatus* an Heretick of the Colony of *Lambesa*, who had been condemn'd by 90 Bishops, presented himself; but seeing himself so far neglected, as not to be admitted to make his Defence, he embrac'd the Party of *Felicissimus*. The Council, after they had made these Regulations, sent a Synodical Letter to *Cornelius*, whom they acknowledg'd Bishop of *Rome*; who thereupon assembled a Synod of 60 Bishops, and above as many Presbyters and Deacons, who follow'd the Rules of the *African* Council in ordering of publick Penance for the Lapsed: Particularly *Trophimus*, a lapsed Bishop, with his Flock, was receiv'd in, after great Humility and severe Penance; but he himself was not allow'd to communicate, but only in a Lay Capacity. As for *Novatian*, *Novatus*, and all that obstinately adher'd to their inhuman and merciless Opinion, they were excommunicated; but it was ordain'd, that the Brethren who had fallen into that Calamity, shou'd be more gently treated, and reilor'd by Methods of Repentance.

Another Council at Rome,

Where Novatian is excommunicated.

Euseb.  
Cyprian.

The Church's Censure was so far from humbling *Novatian*, that he immediately enter'd upon new and worse Projects; and being infligated by *Novatus*, he resolv'd to make himself Bishop of *Rome*. In order to effect this, he sent two of his own Cabal to three mean ignorant Bishops, who liv'd in a small Province of *Italy*, and prevail'd with them to come to *Rome*, under pretence of accommodating Affairs, and putting a Stop to some new Divisions. These Bishops arriving, he shut them up in a Chamber, and caus'd himself to be ordain'd Bishop of *Rome* by them, about ten a-clock at Night, and this after he had made them drunk, as *Cornelius* relates the Matter. This rais'd a great Disturbance in the Church of *Rome*; and the Heads of both Parties being desirous to obtain the Favour and Approbation of *St. Cyprian*, and of the other *African* Bishops, wrote Letters to them, and sent their Deputies to *Africk*. *Novatian's* Letters were very ill received; yet the *African* Bishops for a while suspended their Judgments, and ceas'd to send Letters of Communion to either of the two Parties, till they were inform'd of the Matter by two of their own Brethren, call'd *Caldonius* and *Fortunatus*, whom they purposely dispatcht to *Rome* to learn the true State of the whole Affair. After they were fully inform'd by them and two other *African* Bishops, who were present at the Ordination of *Cornelius*, they decided it in favour of Him, and sent him Letters of Communion, having first confirm'd the Judgment he had pass'd against *Novatian* in *Italy*. This occasion'd *St. Cyprian* to write to the Confessors of *Rome* his Treatise of the Unity of the Church, wherein he shew'd by several Reasons, That the Church of *Jesus Christ* was essentially One, and that there could not be more; that there was only one Episcopacy, a Part whereof every Pastor really possess'd; that such as were out of the Church could hope for no Salvation; and that Schism and Heresie were the most enormous Crimes, which God had always punish'd with the greatest Severity. Therefore he exhorted all *Christians* whatsoever to return to it again, to promote Union by their joynt Endeavours, and to maintain no Correspondence with Schismaticks. The Judgment of the Church in *Africk*, and the eloquent Writings of *St. Cyprian* brought the Confessors of the *Roman* Church over to *Cornelius*: The *Italian* Bishops also adher'd to him; and one of the three who ordain'd *Novatian*, acknowledg'd his Fault, and did Penance for it. *Novatian* and *Novatus* finding themselves rejected, endeavour'd to raise Disturbances in *Africk* and other Parts; and to secure their Interest, *Novatian* caus'd his Followers to take this Oath, *I swear by the Body and Blood of Christ, that I will*

Novatian usurps the Bishoprick of Rome.

But is rejected.



*never desert you, nor return to Cornelius.* They still persisted in teaching this Doctrine, that the Church neither can nor ought to admit any to the Communion, who had once apostatiz'd; and they likewise condemn'd second Marriages, as the *Montanists* before them had done. They charged the Orthodox with horrid Licentiousness in admitting scandalous Offenders, and by way of Distinction, they call'd themselves and their Party *Cathari*, the pure undefil'd Party, who kept themselves from all Society with the Lapsed, and such as communicated with them. And as this Severity was agreeable to the Humours of many, *Novatian* became the Head of a prevailing Heresie, which spread through many remote Parts of the World, and so extreamly disturb'd the Peace of the Church for a long time, that this Century is call'd by some *Sæculum Novatianum*.

In the midst of these Disturbances in the Church, the Persecution still continu'd, tho' abated in some Places. And now *Alexander* Bishop of *Jerusalem*, having held that Dignity 39 Years, after several Araignments and various Sufferings, dy'd in Prison at *Cæsarea*, to the great Loss of the whole Church, particularly to *Origen*, who had ever found him a true Friend and Patron. He was succeeded by *Mazabanes*, who continued in this See about nine Years, and was the 35th Bishop of *Jerusalem*, after the Apostle *St. James*. About the same time *Moyse* that eminent Priest and Confessor, with uncommon Courage and Constancy, suffer'd Martyrdom within the Walls of *Rome*. And now God thought fit to give some Ease to his Church, by removing its severest Persecutor *Decius*, who warring with the *Goths* and barbarous Northern Nations, in a short Time was in a hopeful Way of destroying those Ravagers. For he had not only gain'd an entire Victory over them, with the Loss of 30000 of their Men, but had also block'd them up in such a manner as to have them all at his Mercy. But by the Treachery of his chief Commander *Gallus*, the *Goths* were put into such a Condition, as not only to escape, but also to attack him with all possible Advantage on their Side. So that being surrounded by the Enemy, a great Part of his Army was cut off. Perceiving his Defeat, and seeing his eldest Son kill'd before his Face, he in Despair clapt Spurs to his Horse, and rode furiously into a deep Lake or Bog, where he perish'd miserably. His Body had not so much as the Honours of a Funeral, but as best befitted one who had set himself against God, was expos'd as a Prey to the Beasts of the Earth, and to the Fowls of the Air. Thus dy'd *Decius*, a Prince sufficiently fam'd, but in relation to the *Christians*, whose Blood was reveng'd not only upon him, his Son, and his whole Army, but also upon the whole *Roman* Empire, by means of the Inundations of the *Goths* and other barbarous Nations, who at that Time might have been easily suppress'd, if not ruin'd by natural Means, if Providence had thought it fit. His Death hapned in the latter End of *November*, in the Year when he and his Son were Consuls; being now in the 60th Year of his Age, and having reign'd a little above two Years.

*Mazabanes*  
the 36th Bi-  
shop of Jeru-  
salem.

*The Death of*  
*Decius.*

**GALLUS**  
*The 31st Ro-  
man Emperor.*

V. The *Goths* pursu'd their Victory, and made a miserable Slaughter of the *Roman* Army; and those who escap'd, fled to the Legions commanded by *Gallus*, who, as a Confederate with the *Goths*, was in Safety. This Person shew'd himself very industrious in strengthening and encouraging his Army, promising great Success against the Enemy, till by his popular Actions he effected his Designs, and procur'd the Soldiers to proclaim him Emperor. The Senate and People of *Rome* were extreamly concern'd

*Euseb.  
Cyprian.  
Lactant.  
&c.*

*Zozim.  
Eutrop.  
Victor.  
Cyprian.*



cern'd, both for the Death of *Decius*, and the Overthrow of their Army; but understanding that *Gallus* was chosen Emperor, and that his Legions had secured such Men as escap'd from the Bartel, they confirm'd his Election. *Gallus* was now about 45 Years of Age, and descended of an honourable Family in *Rome*, which he much stain'd by his infamous Actions. For he not only stain'd it by his treasonable Practices before he was Emperor, but after his Advancement he made a Peace with the *Goths*, the most dishonourable that ever the *Romans* made since the Foundation of their City; which was, *That the Romans should every Year pay a considerable Tribute to the Goths*. And thus to gain the Title of Emperor, he was content to make himself and the *Romans*, who were accounted Lords of all Nations, tributary and subject to a rude and barbarous People. But the Successes of this Emperor prov'd according to the Merit of his Actions: For the *Goths*, and other Northern Nations, not satisfy'd with their Advantageous Peace, broke it in a short time, and like a mighty Torrent, came down upon the Provinces of *Thrace*, *Mæsia*, *Thessaly*, *Macedonia*, and some Parts of *Asia*, committing all kinds of Devastations and Massacres. On the other Side, the *Persians* seeing the great Successes of the *Goths*, enter'd into *Mesopotamia* and *Syria*, with a mighty Power, under their great King *Sapores*; and then passing forwards, they subdu'd *Armenia*, and drove out *Tiridates* the King of that Countrey. But *Gallus* not much regarding these Troubles and Calamities abroad, consum'd his Time in the Pleasures of *Rome*, taking his Son *Volusian*, tho' but a Child, for his Companion in the Empire, and causing *Virtus Augustorum* to be stamp'd upon their Coins, as tho' Valour, and not Treachery, had gain'd him the Empire.

A. D. 252.  
Galli :  
The Empire  
harass'd.

During these Disturbances in the State, the Church was no less disturb'd by *Novatian* and his Party, who finding themselves rejected in *Italy*, to be reveng'd upon their great Opposer *St. Cyprian*, rais'd what Mischiefs they could in *Africk*, where they caus'd one *Maximus*, a Deputy of *Novatian*, to be chosen Bishop: On the other side *Felicissimus* of *Carthage*, an old Enemy to *Cyprian*, procur'd *Privatus* of *Lambesa*, formerly mention'd, to ordain a Person call'd *Fortunatus*, Bishop, in opposition to *Cyprian*, and afterwards came into *Italy* to get his Ordination ratify'd there by *Cornelius*, pretending that this *Fortunatus* had been ordain'd by five and twenty Bishops, and that *Cyprian* himself favour'd the Party of the *Novatians*. *Cornelius* at first rejected *Felicissimus*, and those of his Faction; but at length, either terrify'd by their Menaces, or shaken by their Discourses, he entertain'd some Suspensions to the Prejudice of *St. Cyprian*, and writ to him after a very disobliging Manner; to which the other return'd a very warm Answer, exposing his Weakness, and acquainting him with the Malice of his Enemies. At the same Time the Faction of *Novatian* began to spread it self in the East, and to prevail in the City of *Antioch*; and *Fabius* the Bishop of the Place shew'd them too much Favour and Affection. This occasion'd a Synod of the Eastern Bishops about this Affair. For so *Dionysius Alexandrinus* in his Letter to *Cornelius*, tells him, that he had been summon'd by *Hiclenus* Bishop of *Tarsus*, *Firmilian* of *Cappadocia*, and *Theoctistus* of *Cæsarea*, to meet in Council at *Antioch*, to suppress the Endeavours of some who thought there to establish the *Novatian* Schism. But shortly after the Party declin'd by means of the Death of *Fabius*, who held this Bishoprick not above two Years. He was succeeded by *Demetrian*, who continu'd in this Dignity about eight Years, and was the fourteenth Bishop of *Antioch* after the Apostles.

Cyprian.  
Dio. Ale.

Novatian  
raises Distur-  
bances

The first Coun-  
cil of Anti-  
och.

Demetrian  
the 14th Bi-  
shop of Anti-  
och.



The second  
Council of  
Carthage.

Gallus renews  
the 7th Perse-  
cution.

St. Cyprian's  
tender Care of  
his Flock.

He writes se-  
veral Treati-  
ses.

In the mean Time the excellent *Cyprian* call'd a Council at *Carthage* <sup>Cyprian. Euseb.</sup> of forty two Bishops, who meeting on the 15th Day of *May*, steer'd much the same Course as to the Lapsed; being sway'd to moderate Councils, because St *Cyprian* had been frequently admonish'd by Divine Revelations of an approaching Persecution; and therefore they did not think it prudent and reasonable, that Men should be left naked and unarm'd in the Day of Battel, but be fortify'd with the Eucharist, and reconcil'd to the Church. In the Times of Peace and Prosperity they protracted the Time of Penance, and allow'd not the *Sacrificati* to be re-admitted, but at the Hour of Death; but now the Enemy was breaking in upon them, *Christians* were to be prepar'd for Suffering, and Encouragement given to those who by a sincere Repentance had shew'd themselves ready to contend earnestly for the Faith. This they did, not to patronize the Idle, but to excite the Diligent, the Church's Peace being granted, not in order to Ease, but to Conflict; and if any us'd their Indulgence to worse Purposes, they did but delude themselves, and were remitted to the Divine Tribunal. The Resolution of this Council was immediately signify'd to *Cornelius*, that he might use the same Conduct in his own Church. And now there was particular Occasion; for the Emperor *Gallus*, to compleat the Miseries of his Reign, renew'd the *Decian* Persecution against the *Christians*, which had been much abated; resolving as it were to imitate his Predecessor in nothing but his Crimes. He issu'd out no new Decrees, but only let loose the Reins of the former; for which Reason it is properly enough call'd, a Continuation of the *Seventh Persecution*. This was attended with many Miseries and Calamities in the Empire, which were one Pretence for it, as Wars, Ravages, Famines, and that dreadful Plague which began in *Decius's* Time, now rag'd more furiously than ever, particularly in St. *Cyprian's* Diocess of *Carthage*. There vast Multitudes were swept away every Day, and the Streets were fill'd with the Carcasses of the Dead, which seem'd to implore the Assistance of the Living. In this calamitous Time of Persecution and Pestilence, St. *Cyprian* call'd the *Christians* together, and in Imitation of the Divine Benignity, exhorted them to Acts of Mercy and Charity, and that to their greatest Enemies and Persecutors; and by his own Munificence and Persuasions great Assistance was given to all sorts of People. And that he might not be wanting to any, he at this time penn'd his excellent Discourse concerning *Mortality*, wherein he eloquently taught the *Christians* to triumph over the Fears of Death, and not to decline, but rather desire it, since it deliver'd them from all the Miseries of this Life, and united them to *Jesus Christ* for ever; that therefore they had very little Reason to grieve for their Friends and Relations, since they were gone to the Enjoyment of the most imaginable Felicity. This horrible Pestilence, as the other Calamities of the Empire had been before, was now by the *Pagans* charg'd upon the *Christian* Religion, as the Cause for which the Gods were implacably angry with the World. To vindicate it from this vulgar and popular Objection, *Cyprian* address'd himself in a particular Treatise to *Demetrian* the Proconsul wherein he prov'd, that these Evils that came upon the World could never be laid at the Door of *Christianity*, assigning other Reasons of them, and amongst the rest, their wild and brutish Rage against the *Christians*, which had provoked the Deity to bring these Calamities upon them, as a just Punishment of their Folly and Madnes, in setting themselves against a Religion so innocent and dear to Heaven. About the same time also he wrote to *Fortunatianus* a particular Treatise call'd *The Exhortation to Martyrdom*.  
The



Euseb.  
Cyprian.

The Persecution still continu'd in several Places, and particularly in Rome, where *Cornelius* the Bishop felt the Fury of it. For having made an open and generous Confession of his Faith, for which St. *Cyprian* applauds him, he was banish'd to *Civita-Vecchia*, not far from Rome. But that not satisfying the Malice of his Enemies, he was after that taken up, cruelly scourg'd, and then beheaded upon the 14th Day of September, having continu'd in the See one Year, three Months, and ten Days. He left some few Writings behind him, and was succeeded by *Lucius*, a Roman, Son to *Lucius the 21st Bishop of Rome*, who for his vigorous asserting the Truth of Christianity, was shortly after his Election banish'd with several others. But in the Beginning of the following Year 253, he return'd from his Exile with his Companions, for which he was congratulated by St. *Cyprian*; and not long after, in the Month of March, he obtain'd a glorious Martyrdom as well as his Predecessor, having held this Dignity but five Months and ten Days, according to Bishop *Pearson*. He was succeeded by *Stephen I.* a Roman, the Son of *Julius*, a Man of a warm and violent Temper, who continu'd in this See somewhat above four Years, and was the twenty second Bishop of Rome after the Apostles St. Peter and St. Paul. And now the Persecution drew to an End, but the Miseries of the Empire were as great as ever, and all the Reign of this wicked Emperor was unfortunate and deplorable; as well for the Loss of several Provinces to foreign Enemies, as other Calamities. He had only one considerable Victory in *Mæsia*, gain'd by his General *Æmilian* over the *Goths*; of whom many Thousands were slain, and the Pursuit follow'd for several Days. But this Victory was so far from being an Advantage to *Gallus*, that it soon after occasion'd his total Ruin; for *Æmilian* by this became so celebrated, and *Gallus* so despicable, that the Soldiers, who admir'd the Presents and Promises of *Æmilian*, and who ever affect'd Novelties, proclaim'd him Emperor. The News of this soon rous'd *Gallus* from his soft Pleasures in Rome, who thereupon with all possible Expedition prepar'd himself to oppose this dangerous Rival; and so leaving the City, with his Son and a powerful Army, he march'd towards *Mæsia*. Here he was met by *Æmilian*, who boldly came to a Battel with him, and at length overthrew him, and slew both him and his Son *Volusian*; the Soldiers all joining with the Conqueror. This hapned at *Terni* in the Month of May, under the Consulships of *Volusian* and *Maximus*, A.D. 253. *Gallus* being 47 Years of Age, and having reign'd one Year and six Months. His Death gave an entire Peace to the Church of God, after it had endur'd the most terrible Storm and Conflict that ever had been known before; and which had continu'd with some little Intermissions and Abatements, near three Years and a half.

Zosim.  
&c.

*Lucius the 21st Bishop of Rome.*  
A.D. 253.  
*Gallus*.

*Stephen I.*  
the 22d Bishop of Rome.

*Æmilian proclaimed Emperor.*

*Gallus slain.*



## C H A P. VI.

*From the End of the Seventh general Persecution of the Church,  
to the Beginning of the Dioclesian Æra, usually called, The  
Æra of the Martyrs.*

*Containing the Space of about 31 Years.*

A.D. 253.  
VALE-  
RIAN,  
*The 3rd Ro-  
man Emperor.*

*Æmilian's  
Death.*

**I** Upon the Overthrow of *Gallus*, *Æmilian* began to look upon himself as real Emperor of *Rome*; and accordingly wrote to the Senate of his Success and Election, adding many Complaints against the Mismanagement of *Gallus*, and as many Promises of his own Performances. But the Senate had no Regard to these Promises; and the Army of the *Alps* likewise oppos'd him, chusing their own Commander *Valerian* for Emperor, whom the Senate favour'd. Upon Notice of which, *Æmilian's* Soldiers, mov'd with the great Reputation of *Valerian*, and the Favour of the Citizens, to avoid civil Wars, rose up against *Æmilian*, and slew him, after a short Reign, or rather Usurpation of about three Months. Upon this, *Valerian* was not only acknowledg'd Emperor by the Army, but also by the Senate and People, with extraordinary Applauses; and being settled in the Government, he gave to his eldest Son *Gallienus* the Title of *Augustus*, and made him his Equal in the Empire. *Valerian* was now about 70 Years of Age, which Time he had spent in great Fame and Reputation, both under good and bad Emperors, by reason of his Valour and other Accomplishments; and had attain'd to many Offices and Dignities; particularly under *Decius* he was made Censor of *Rome*, an Office dis-us'd since the Reign of *Claudius*, into which he was chosen by the Senate, who all cry'd out *That the Life of Valerian was a continual Censorship; and that he ought to judge of the Crimes of others who had none of his own.* He was of an ancient Family, and in the whole Course of his Life had been prosperous in his Enterprizes; so that all had great Hopes that this Man's Wisdom and Experience would disperse the Calamities of these unhappy Times. And accordingly he set about many Regulations, and made choice of wise and worthy Governors, and of valiant and experienc'd Commanders, whom he selected from the chief of the Nobility, by whom he was very successful in several Actions against the Northern Nations. Among the rest of his laudable Actions, he shew'd himself a particular Patron to the *Christians*, whom he treated with all Offices of Kindness and Humanity, kindly entertaining them even in his own Family; so that his Court seem'd to be a Church for Piety, and a Sanctuary for Refuge to all good Men.

*The Death of  
Origen.*

In the Beginning of this Emperor's Reign, or the End of the last, the great *Origen* peaceably ended his Days at *Tyre*, having liv'd near 69 Years, and most of them in the most imaginable Fatigue and Industry; leaving a Name that was the Envy of his own, and the Wonder of succeeding Ages. If we consider this Man in the Correspondence he had with three or four Emperors, his Behaviour under three Persecutions, the Censures he sustain'd, the Heresies he confounded, the Numbers of *Pagans* he converted, the renown'd Scholars he taught, and the six thousand Volumes he is said to have written, we can't but stand amaz'd at his wonderful Strength and Abilities.

Tho'



Tho' his Parts and Learning have been admir'd by all Men; yet his Errors were too many and dangerous to be excus'd; tho' they proceeded more from a curious Philosophical Head, than from a stubborn unſound Heart. He held and taught the main Principles of the *Christian* Religion with great Firmneſs; but being a vaſt Proficient in Philoſophy, and too much poſſeſt with the Notions of *Plato's* School, he grew very ſolicitous to accommodate the divine Truths to his belov'd Opinions. And from three of them all his Errors ſeem to have proceeded; as firſt, that all intelligent Beings ever did, and ever ſhall exiſt: Secondly, That they have always been free to do Good and Evil; and Thirdly, that they have been precipitated in lower Places, and confin'd to Bodies for a Punishment of their Sins. Notwithſtanding his Errors, no Man had greater Pens employ'd in his Vindication than himſelf; and never were more famous Conteſts than about his Writings, which are believ'd to have been much corrupted, ſeveral Hereticks being ambitious to make ſo great a Man ſpeak their Senſe. Particularly, there aroſe a certain Sect which call'd themſelves *Origeniſts*, maintaining ſome of his Principles, as that the Sun, Moon, and Stars, had all Souls, that the Torments of the Devils and the Damned ſhould have an End, &c. To which they added ſeveral other Errors, and ſome of them renew'd the Abominations of the *Gnoſticks*, and were therefore ſtil'd *Dirty* and *Impure*. Theſe Hereticks infected the Church to the 4<sup>th</sup>, 5<sup>th</sup>, and 6<sup>th</sup> Centuries; and were one Occaſion of the Condemnation of all *Origen's* Works.

*Cyprian, &c.*

The Peace which the Church enjoy'd under this Emperor, gave Opportunity to the Biſhops and Governors to make ſeveral Regulations; and particularly St. *Cyprian* call'd a Council in *Carthage* of 66 Biſhops upon a double Occaſion. The firſt was concerning a certain Preſbyter nam'd *Victor*, whom *Therapius* his own Biſhop had too ſoon receiv'd into Favour, contrary to the Deciſion of the laſt Council; and the ſecond was concerning the Time of baptizing Infants, ſtarted eſpecially by *Fidus* an *African* Biſhop, who aſſerted that Baptiſm was not to be adminiſtered before the eighth Day, as Circumciſion was under the *Jewiſh* Law. As to the firſt, the Biſhops were ſurpriz'd to find *Therapius* ſlight the Authority of a Decree ſo lately enacted; but nevertheleſs, after mature Deliberation, they were of opinion that the Reconciliation *Victor* had receiv'd from his own Biſhop, ought not to be revers'd; and ſo they permitted him to enjoy Lay-Communion, contenting themſelves with admoniſhing their Colleague to be more vigilant for the future. As to the Baptiſm of Infants, it was determin'd, that it was not neceſſary to be deferr'd till the eighth Day, nor was the Mercy of God to be deny'd to any as ſoon as born into the World; that it was their univerſal Sentence 'That none ought to be prohibited Baptiſm and the Grace of God; which, as it was to be allow'd to all, ſo much more to Infants and new-born Children. About this Time alſo, St. *Cyprian* writ againſt *Fortunatianus*, who had been Biſhop of *Aſſuri*, and directed his Letter to *Epictetus*, who was elected in his Place, and to the People of that City. This *Fortunatianus* had the Unhappineſs to fall into Idolatry, and upon that Account was depriv'd of his Biſhoprick; after which he earneſtly labour'd to re-poſſeſs himſelf of it, and to perform his Epiſcopal Functions as formerly. In this Letter St. *Cyprian* 'condemn'd theſe Proceedings, 'and demonſtrated the Neceſſity of Sanctity to make Mens Sacrifices 'acceptable, adviſing the People not to ſuffer him to exerciſe his Office, 'but to ſeparate from him in caſe he perſiſted in his Deſign.

*The 3<sup>d</sup> Council of Carthage.*

*Cyprian, &c.*

In the following Year, the Biſhops of *Spain* had recourſe to St. *Cyprian*, about an Affair of the ſame Nature, for *Bafilides* and *Martial*, Biſhops of *Leon* and *Aſtorga*, having been publickly convicted of Idolatry and other Crimes

A. D. 254.  
Valer. 1.



The 4th Coun-  
cil of Car-  
thage.

Crimes, were depriv'd, and *Felix* and *Sabinus* elected in their Places. *Basilides* owning his Crime, had voluntarily quitted his Bishoprick, and was plac'd in the Rank of *Penitents*, thinking himself happy if he might be admitted to Lay-Communion. Nevertheless, these two, afterwards push'd on by Envy and Ambition, us'd their utmost Endeavours to regain their Sees; and for that End repair'd to *Rome*, not to demand their Re-establishment from Pope *Stephen*, but only to obtain favourable Letters from him. *Stephen* being surpriz'd into a Compliance, granted them their Request; so that upon their Return to *Spain*, they became more insolent than ever, and thought to re-possess themselves by main Force. Whereupon the Clergy and People of *Spain* by Letters address'd themselves to St. *Cyprian*, and also deputed the new Bishops, *Felix* and *Sabinus*, to know how to proceed in this Exigency. The Saint judging it a Matter of no small Importance, call'd a Council of 36 Bishops, which was his fourth in *Carthage*; and after a diligent Examination of all Circumstances, the Bishops came to this Resolution, That the Deprivation of *Basilides* and *Martial*, as well as the Ordination of *Felix* and *Sabinus* in their Places, ought to stand good: To which purpose they wrote a Synodical Letter to the Clergy and People of those Diocesses, wherein they declar'd, 'That since the People had Power to elect good Bishops, and to reject the Bad, they wou'd be answerable to God if they any longer communicated with them; That the Ordination of *Felix* and *Sabinus* was lawful, since it was done by the neighbouring Bishops, by the Consent of the People, that it ought not to be revers'd, tho' *Basilides* had impos'd upon the Credulity of *Stephen*, which Conduct, instead of effacing their Crimes, aggravated their Guilt. After this, St. *Cyprian* was consulted by the *Gallican* Bishops, concerning *Marcian* Bishop of *Arles*, who being infected with the *Novatian* Heresie, brought over several Persons to his Party, and arrogantly insulted over his Brethren. *Faustinus* Bishop of *Lyons*, and several other Bishops, wrote both to Pope *Stephen* and St. *Cyprian*, desiring their Concurrence in excommunicating *Marcian*. But *Stephen* neglecting the Affair, *Cyprian* wrote to him, 'desiring him to satisfy the Requests of the *Gallican* Bishops, and dispatch his Letters to *Arles*, declaring *Marcian* excommunicated; remonstrating, That since that Bishop had join'd himself to *Novatian*, there was no Occasion for a new Judgment against him; that all Bishops were oblig'd to admit Penitents into the Church, so that the whole Body of Bishops being united by a mutual Charity, whenever *Christ's* Flock is attack'd by Heresies or Schisms, they may be able to re-unite the Sheep, like good Shepherds who truly love their Flock. About the same time, being highly censur'd by an *African* Bishop call'd *Papienus*, who believ'd the Calumnies of *Felicissimus*, he wrote a solemn Letter to him, justly condemning his rash Believing any ill Reports of his Brother, concluding with these remarkable Words, 'You have my Letter, and I have yours; they will be both read in the Day of Judgment, before the Tribunal of *Jesus Christ*.

A. D. 255.  
Valer. 3.  
The 5th Coun-  
cil of Car-  
thage.

But now St. *Cyprian* was concern'd about a greater Affair, which was examin'd in a Council of 32 Bishops, which he call'd the following Year; and this was concerning the famous Contest about re-baptizing those who had been baptiz'd by Hereticks. This, by the Occasion of the *Montanists* and *Novatians*, had been formerly canvass'd in the Eastern Parts, from whence it flew over to *Numidia*, and by *Januarius* and the Bishops of that Province, it was brought before St. *Cyprian*, and this Council of *Carthage*. In this it was determin'd, 'That no Baptism could be valid out of the Church; That it was absolutely necessary to re-baptize those who had receiv'd the Baptism of Hereticks; and that this was no novel Sentence, but had been so adjudg'd by the *African* Bishops their Predecessors, and the Thing

*Cyprian.*  
&c.



‘ Thing constantly practis’d and observ’d by them. *Quintus* a Bishop, soon after desiring *St. Cyprian’s* Opinion of this Matter, he return’d him the same Answer, ‘ tho’ he modestly acknowledg’d that some of his Brethren ‘ were of a different Opinion, and sent him the Decision of this Synod. A. D. 256. But that this Controversie might be more fully examin’d, this excellent Man in the next Year assembled a Council of 71 Bishops, as well of the Province of *Africk* as *Numidia*, who confirm’d all that had been determin’d by the preceding Synod, concerning the Baptism of Hereticks, and decreed, ‘ That all Presbyters and Deacons who were ordain’d amongst ‘ them; and also such of the Clergy, who had been some time of their ‘ Party, upon their Return to the Church, shou’d only be receiv’d in the ‘ Quality of *Laicks*. And the better to maintain that Honour and Friendship which Bishops ow’d to each other, they acquainted Pope *Stephen* with their Constitutions by a Synodical Letter, towards the Conclusion of which it represented, ‘ That since their Ordinances were conformable to ‘ Truth and the *Christian* Religion, they hop’d he wou’d make no Difficulty to approve them; That they were sensible that all Bishops could ‘ not readily change their Opinion, yet tho’ they retain’d their own Customs, they might still preserve the Laws of Charity; Therefore they ‘ did not magisterially impose their Opinions upon others, since every Bishop had full Authority within the Jurisdiction of his own Church, for ‘ which he was accountable to God alone.

Valer. 1. 1.  
The 6th Council of Carthage.

*Cyprian.*  
*Euseb.*

Pope *Stephen* was so far from submitting to the Reasons of the *Africans* in this Matter, whether because he imagin’d they had a Design against the *Roman* Church, or because he thought the Question of too great Consequence for them to determine, that he was enrag’d against *St. Cyprian* and his Colleagues, and rudely treated their Deputies: Nay, he prohibited all the *Christians* of his Church to receive or lodge them, not only depriving them of Ecclesiastical Communion, but also refusing them the common Civilities of Hospitality. The Letter he writ back, was fill’d with Affronts and Invectives, and his Decision was compriz’d in these Terms; ‘ If any ‘ Person comes to you of any Heresie whatsoever, let not the least Alteration be made in what has been regulated by Tradition, but only lay ‘ Hands upon him and so receive him. This being brought to *Africk*, *St. Cyprian* mov’d with the Proceedings of *Stephen*, sent his Letter, with a Refutation of it, not only to *Pompey* of *Africk*, but also to *Firmilian*, and the other Bishops of *Cappadocia*, who were all of the same Opinion with *Cyprian*, touching the Baptism of Hereticks. *Firmilian* particularly writ a long Epistle, ‘ wherein he amply and sharply refuted the Opinion and Letter of *Stephen*, and establish’d the Discipline which *Cyprian* had defended; ‘ alledging, that it had been observ’d in his Countrey by immemorial Custom, and confirm’d in two numerous Synods held at *Iconium* and *Synnada*. *St. Cyprian* also wrote a Letter to Bishop *Jubianus* about this Matter, and also another to *Magnus*, wherein he answer’d two important Questions, and declar’d, ‘ That Baptism by the *Novatians* in particular, ought to be ‘ look’d upon as invalid; and that the Baptism of *Clinicks*, that is, of ‘ sick Persons on their Beds, was valid; and that the Sacrament was equally ‘ efficacious, whether the Person was plung’d into the Water, or had it ‘ sprinkled upon him. But, to put the grand Controversie beyond all Dispute, he summon’d a more general Council of 87 Bishops, which was the 7<sup>th</sup> and last, and the third upon this particular Occasion; and this assembled in the Month of *September* 256. In this Council the Letters of *Jubianus* to *St. Cyprian*, and his Answer to that Bishop, were first read. After which *St. Cyprian* propos’d to all the Bishops present, ‘ to deliver their Opinions freely, but yet not so, as to condemn and excommunicate those of a different

Pope Stephen opposes St. Cyprian.

The 7th Council of Carthage.



rent Judgment; For, added he, none of us ought to make himself a *Bi-  
shop of Bishops*, or pretend to awe his Brethren by a tyrannical Fear, be-  
cause every Bishop is at liberty to do as he pleases, and can no more be  
judg'd by another, than he can judge others himself; but all ought to  
wait for the Judgment of *Jesus Christ*, who alone can set us over the  
Church, and judge our Actions. After this Proposition, the Bishops gave  
their Opinions, and concluded all in favour of *St. Cyprian*.

*St. Cyprian  
prevails.*

Not only *Firmilian* of *Cappadocia*, but also *Dionysius* of *Alexandria*, and <sup>*Cyprian  
Ensb.*</sup> many others in the East, stood firm to *St. Cyprian*, and maintained, That  
all Persons baptiz'd by Hereticks ought to be re-baptiz'd. *Dionysius* howe-  
ver carry'd himself with great Temper and Moderation, and in his Epistles  
distinguish'd between *Apostates*, who had receiv'd their Baptism in the  
Catholick Church, and *Pure Hereticks*; That the former upon their Re-  
turn were to be admitted by Imposition of Hands, which Practice he had  
learnt from his Predecessor *Heracles*; but the latter, who had no Baptism  
but what was conferr'd by Heretical Persons, were to be enter'd into the  
Church by Catholick Baptism. Besides, he engag'd in this Dispute more  
like a Mediator than a Party, writing to Pope *Stephen* to use Moderation  
in this Case, as he did also to his Successor, and most other Bishops of that  
Time. But neither Numbers nor Arguments wou'd satisfy *Stephen*; and  
indeed the Controversie arose to that Height between him and *St. Cyprian*,  
that he gave the other very rude and unchristian Language, stiling him  
*false Christ, false Apostle, deceitful Worker*, and such like; while the other  
treated him with great Sharpness and Severity, charging him with Pride  
and Impertinence, Self-contradiction, Ignorance, and Obstinacy, and o-  
ther Weaknesses. *Firmilian* also charg'd *Stephen* with sacrificing the Peace of  
the Church to a petulant Humour, where Inhumanity, Audaciousness, In-  
solence and Impiety, are some of the Characters bestow'd upon him: A great  
Instance how far Passion and Prejudice may transport wise and good Men be-  
yond the Merits of the Cause, and the Bounds of Charity. Thus we have giv-  
en an Account of this great Controversie, which was never nicely determin'd  
till the Council of *Arles* in the fourth Century. All that we shall add con-  
cerning it, is, that *St. Cyprian* and his Party expressly disown'd *Anabaptism*,  
or Rebaptization, still asserting that there was but one Baptism; only  
they look'd upon the Baptism of all Hereticks as *ipso facto* null and void, and  
therefore said, that the Parties so baptiz'd, ought to receive what (lawfully)  
they had not before.

### *The Eighth general PERSECUTION.*

A. D. 257. **II.** The *Christians* had now enjoy'd a profound Peace for about four Years <sup>*Ensb.*</sup>  
Valcr. . from *Valerian*, who had been kind to them beyond any of the preceding  
Emperors; so that they wanted no Assurance of a happy and prosperous Time.  
But in the 4th Year of his Reign, this Emperor gave way to the Suggestions  
and Delusions of an Arch-Magician of *Ægypt*, call'd *Macrianus*, who prevail'd  
upon him to fall from his former Kindness, and to persecute the *Christians*; al-  
ledging that these Men by their wicked and execrable Charms, hinder'd all the  
Prosperity of the Emperor, colouring his Pretence from their special Power  
over *Dæmons*, whose mischievous Arts they dissipated, and whom they ordi-  
narily banished with the speaking of a Word. Upon a Pretence of this dange-  
rous Power, *Macrianus* advis'd the Emperor to perform many impious  
Rites of Initiation, abominable Sacrifices and Enchantments, to cut the  
Throats of miserable Infants, to sacrifice the Children of unhappy Pa-  
rents, to rip open the Bowels of new-born Babes, and to tear in Pieces, and  
cut



cut in funder God's own Workmanship, as if by these Acts he should purchase for himself a lasting Felicity. Whereupon Edicts were in all Places publish'd against the *Christians*, the great Enemies to Magick, and they were without the least Protection, expos'd to the common Rage. This is commonly call'd the *The eighth General Persecution* of the Church, beginning in the Month of *April*, and continuing three Years and a half, or 42 Months: For so *Dionys. Alex.* intimates when he makes *Valerian* to be the *Beast* in the *Revelation*, to whom was given a Mouth speaking great Things and Blasphemies, and Power was given to him to continue forty and two Months, *Apoc.* 13. 5. The same Person also tells us, that it is in vain to make a particular Enumeration of all the *Christians* that suffer'd in this Persecution; only it is observable, that both Men and Women, young and old, Soldiers and Rullicks, Persons of all Ranks and Ages, were some beaten and scourg'd, others beheaded, and others by overcoming the Violence of flaming Furnaces, receiv'd the Crown of Martyrdom.

*The Continuance of the Persecution.*

*Cyprian. Act. Cyp.*

The Persecution began at *Rome*, where we have the Names of several Martyrs, as *Rufinus*, *Secundus*, *Eusebius* a Presbyter, and *Marcellus* a Deacon, with several others. But the chief of these Martyrs was *Stephen* himself, who suffer'd on the second Day of *August*, after he had held the See of *Rome* a little above four Years. After a Vacancy of 22 Days, he was succeeded by *Xystus* or *Sixtus II.* an *Athenian* Philosopher, who held this Dignity almost one Year, and was the 23<sup>d</sup> Bishop of *Rome* after the Apostles *St. Peter* and *St. Paul*. The Persecution extended to all Parts of the Empire, and beginning in *Africk*, *Aspasius Paternus* the Proconsul sent for *St. Cyprian* to appear before him, informing him, That he had receiv'd Commands from the Emperors, that all who were of Foreign Religion, should worship the Gods according to the Roman Rites, and demanded his Answer. *Cyprian* readily reply'd, That he was a Christian and a Bishop, who acknowledged none but the true God, the Creator of Heaven, Earth, and all Things; whom all Christians served, praying Day and Night for themselves and all Men, and for the Prosperity of the Emperors. The Proconsul demanding of him whether that was his final Resolution, he reply'd, That Resolution which is founded in God, cannot be alter'd. Then he told him That he was to search out the Presbyters as well as Bishops, and that he was commanded to prohibit all private Assemblies, and proceed with capital Punishments against the Frequenters of them. The holy Man gave him an unconcern'd Answer, so that the Proconsul finding it was in vain to treat with him, commanded him to be banish'd to *Carubis*, a little City standing in a Peninsula within the *Lybian* Sea, not far from *Pentapolis*; a pleasant Place, where he met with kind Usage, was frequently visited by the Brethren, and furnish'd with all Conveniencies. In this Retirement God was pleas'd to favour him with several heavenly Visions, by one of which, in the first Day of his Arrival, he was particularly forewarn'd of the Manner of his approaching Martyrdom. At the same time the Præfect of *Numidia*, after having put several *Christians* to Death, and scourg'd others, condemn'd many to the Mines, and among the rest several Bishops and Presbyters of his Province. *St. Cyprian*, that he might improve all Opportunities from the Place of his Exile sent these Martyrs an excellent Epistle, wherein with wonderful Eloquence he heighten'd the Glory of their Confession, and encourag'd them to suffer with Constancy: He sent this to three different Places, where these holy Confessors were dispers'd, and remitted some Money to them to supply their present Extremities. Their Answers were written from three several Places, in which, in an unaffected Stile, they return'd him their Thanks for his great Kindness and Charity, and assur'd him, that his Letter had rais'd

*Sixtus II. the 23<sup>d</sup>. Bishop of Rome.*

*St. Cyprian banish'd.*

*He comforts the Martyrs.*



‘ their drooping Spirits, heal’d their Wounds, and render’d their Pressures  
‘ more light and supportable to them.

As *Africk* felt the dismal Effects of this Persecution, so did *Ægypt* no Euseb.  
less : And at the first Arrival of the Orders to *Alexandria*, Bishop *Dio-*  
*nysius*, with some of his Clergy, addrest himself to *Æmilian* the Gover-  
nour, who at first did not directly forbid him to hold his Assemblies,  
but endeavour’d to perswade him from it, presuming others would soon  
follow his Example. *Dionysius* return’d an Apostolical Answer, *That we*  
*must obey God rather than Men*, solemnly assuring him, *That he would*  
*worship only the true God, from which Resolution he would never recede.*  
The Governour told him, *That he had acquainted them with the great Cle-*  
*mency of the Emperors, if they would act agreeably to Nature, and adore*  
*the Gods who were Protectors of the Empire, which he hop’d they would*  
*be more grateful than to refuse.* To whom the Bishop reply’d, *That*  
*though the Romans worshipp’d other Gods, they only adored the Creator of*  
*the World, who gave the Government to the Emperors, and to whom they*  
*daily prayed for the Permanency and Stability of the Empire.* Upon this the  
Governour by way of Insinuation, urg’d him to worship the *Romans* Gods  
together with their own ; but finding all ineffectual, he declar’d them ig-  
norant and ungrateful, and order’d *Dionysius* to be banish’d to *Cephro* in the  
Deserts of *Lybia*, and likewise prohibited all the Assemblies of the *Christians*,  
threatning the severest Punishments to the Aggressors. The Sentence was  
immediately put in Execution, and *Dionysius*, tho’ sick, was not allowed  
one Days Respite, but was hurried into the most uncomfortable Part of  
*Lybia* ; but great Numbers of *Christians* soon follow’d him, partly from  
*Alexandria*, and partly from other Parts of *Ægypt*. At his first Arrival  
he was treated with Rudeness and a Shower of Stones, but in a short time  
he not only civiliz’d their Manners, but also reclaim’d them from Idolatry,  
and brought them to *Christianity*. And as he met with Success, so he  
shifted his Quarters, preaching about in those disconsolate Regions, and tur-  
ning the Desert into a Church. Nor could all the Severity of *Æmilian*  
prevent the *Christians* Assemblies at *Alexandria*, tho’ he proceeded with  
the utmost Hatred against such as were brought before him, killing many  
with all the Arts of Cruelty, keeping others for the Rack and Torment,  
loading them with Chains, and thrusting them into loathsome Dungeons,  
forbidding the Presence of their nearest Friends. Yet even in the  
Height of these Afflictions God supported their Spirits, and animated o-  
thers to venture in, and to administer Comfort and Necessaries to them,  
not fearing, tho’ with the Peril of their Heads, to interr the Bodies of  
the Martyrs. From *Cephro* *Dionysius* wrote to Pope *Sixtus*, concerning  
the Re-baptization of Hereticks, in which he made a remarkable Exception  
in one particular Instance, which was of a Man of his Congregation,  
who had formerly receiv’d his Baptism from Hereticks, and now desired  
to obtain Catholick Baptism ; but he durst not admit him, because he  
had been many Years in the Class of the Faithful, and a constant Receiver  
of the Eucharist, judging that his long Communion with the Church might  
be equivalent to Baptism.

*Dionysius*  
*Alex. banish’d*

*He makes new*  
*Converts.*

*The Heresi of*  
*Sabellius*

About this Time one *Sabellius* a *Lybian*, born at *Prolemaus* a City of Euseb.  
*Pentapolis*, started some unorthodox Notions and Opinions about the Euseb.  
Doctrine of the holy Trinity, teaching that there was no Distinction be-  
tween the three Persons, and asserting the Father, Son, and Holy Ghost,  
to be but one Subsistence, one Person under three several Names, who in  
the Time of the Old Testament gave the Law under the Notion of  
the Father, in the New Testament was made Man in the Capacity of  
the Son, and afterwards descended upon the Apostles in the Quality of the  
Ho-



*Holy Ghost.* Epiphanius tells us that Sabellius had suck'd in this Error from some Apochryphal Books, and more especially from that call'd *The Gospel of the Ægyptians*, where our Saviour is introduced teaching his Apostles, that the Father and the Son are but one and the same Person. Tho' those who then held this Opinion, were call'd *Sabellians*, yet the Hereſie was more ancient than *Sabellius*. For we find that it was the Opinion of *Praxeas* and the *Patropassians*, and after them, of *Noetus* of *Smyrna*, from whom they were call'd *Noetians*; and laſtly, of this *Sabellius*, who by his Care and Industry gave them that held it the Name of *Sabellians*, which Name ever after continued, as it does to this Day.

*Pollio,  
Cyprian.  
Ambroſe.*

And now the Perſecution began to give a fatal Turn to all the Proſperity of *Valerian*; for Heaven being highly provok'd with the barbarous Treatment of its faithful Servants, ſent its Scourges from the Northern Countries, who came down in a more formidable manner than ever; and at the ſame time the mighty *Sapores* King of *Perſia*, with a furious Progreſs over run and ravag'd *Syria*, *Cilicia*, *Cappadocia*, and the Eaſtern Parts of the Empire. This oblig'd the Emperor to make all poſſible Preparations, and to march with a powerful Army to *Byzantium* to put a Stop to his Enemy's Power. But theſe Miſeries were ſo far from mollifying his Heart as to the *Chriſtians*, that he ſent a Reſcript to the Senate more ſevere than ever, wherein he order'd that Biſhops, Presbyters and Deacons ſhould be put to Death without Delay; That Senators and Perſons of Quality ſhould loſe their Honours, and Preſerments, and forfeit their Eſtates; and if they ſtill continued *Chriſtians*, loſe their Heads; That Ladies of the higheſt Rank ſhould not only have their Eſtates conſiſcated, but alſo be baniſh'd; and that all of the Emperor's Houſhold ſhould be immediately ſent to Priſon. Which gave Occaſion to the Governors to carry on the Perſecution with more Violence than ever; among whom *Macrianus* was particularly diligent in *Rome*. In Execution of theſe Orders, Pope *Sixtus* was brought out and beheaded with *Quartus*, on the 6th Day of *Auguſt*, after he had been Biſhop of *Rome* 11 Months and 12 Days. As he was led to Execution, *Laurence* his Archdeacon and Treasuſer, follow'd after him, and with loud Cries deſir'd, That he might partake of the Honour of Martyraom with him, and that his Blood might be mingled with that of his Biſhop. *Sixtus* told him, That he was reſerv'd for a more noble Combat, but that he ſhould quickly follow him, and within three Days be where he was. The Governor knowing *Laurence* to be the Church's Treasuſer, ſeiz'd upon him, and charg'd him to diſcover where the Treasuſes were. The holy Man deſir'd three Days time to gather them together, and preſent them to him; at the End of which he preſented a great Number of poor helpleſs People to the Governor, and let him underſtand, That they were the true Treasuſes of the Church. The Governor incens'd at this Diſappointment, immediately order'd him to be torn with Scourges, to be whipt with Iron Rods and *Plumbetæ*, and then to be ſet on the wooden Horſe, and to have all his Limbs diſlocated; and laſt of all order'd a kind of Grid-iron, with a ſlow Fire under it, to be made ready; upon which the Tyrant caus'd him to be laid down and roaſted. All which Torments St. *Laurence* endured with admirable Conſtancy and Unconcernedneſs; and after a conſiderable Time lying upon that Bed, he victoriously call'd out to the Governor, *I am roaſted enough on this Side; turn me on the other, and than eat me.* Then praying for the Converſion of *Rome*, he chearfully yielded up his Spirit to God. The Perſecution was now ſo hot, that after the Death of *Sixtus*, there was a Vacancy in the Church of *Rome* for almoſt a Year, the Care of the *Chriſtians* being then left to the Presbyters.

*The Perſecution encreaſes.*

*The Martyrdom of Pope Sixtus and his Deacon Laurence.*

Nor



The Martyrs  
in Africk.

St. Cyprian's  
Apprehension,

Examination,

And Martyr-  
dom.

Nor were *Carthage* and *Africk* free from the Severity of this Persecution, where great Numbers suffer'd; particularly three hundred Martyrs at *Utica*, commonly call'd the Martyrs *de Massa Candida*, who rather than do Sacrifice, chearfully leapt into a mighty Pit of burning Lime kindled for that purpose, and were immediately suffocated in the Smoke and Flames. The daily News of the *Christians* Sufferings gave St. *Cyprian* just Reason to expect and provide for his own Fate, which he waited and long'd for every Hour. Tho' his chiefest Friends desired him to withdraw; yet the Desire and Prospect of an immortal Crown had set him above the World, and made him deaf to all their kind Entreaties. But when News was brought that the Officers design'd to carry him to *Utica*, to suffer there, he retired, being unwilling to suffer in any Place but *Carthage*, in the Presence of the People where he had so long and successfully preached the Gospel, the Truth of which he was desirous to seal with his Blood; 'it being very agreeable that a Bishop should suffer for his Lord in that Place where he had governed his Church, and by that eminent Confession edifie and encourage the Flock committed to his Charge, as he writes in his last Epistle to his People. 'As for themselves, 'he advised them to Peace and Unity, not to create Trouble to one another, nor to offer themselves to their Persecutors; but if any were apprehended, courageously to confess, as God should enable them to declare themselves. Taking up his Residence in *Carthage*, Officers were immediately sent to apprehend him, who putting him in a Chariot carry'd him to the new Proconsul *Galerius Maximus*, who commanded him to be kept a Day longer at an Officers House, while the People alarm'd with the News of his Return and Apprehension, flock'd to the Doors, and watch'd there all Night. Being brought before the Proconsul the next Day, *Maximus* looking upon him, said, *Art thou Thrascius Cyprian, a Bishop and Father to Men of impious Principles? The sacred Emperors command thee to sacrifice; therefore be well advised, and do not throw away thy Life.* The Holy Martyr reply'd, *I am Cyprian and a Christian, and cannot sacrifice to the Gods; do as you are commanded; for in so just a Cause I need no Consultation.* The Proconsul displeased at his invincible Constancy, told him, *That he had been long of this sacrilegious Humour, had seduced many into the same impious Practices, and shewn himself an Enemy to the Gods and Religion of the Roman Empire, and one whom the most pious Emperors could never reduce to the Observance of their holy Rites: That therefore being found to be the Ringleader of so dangerous a Sect, he should be made an Example to all those whom he had seduc'd, and that Discipline should be establish'd in his Blood.* Whereupon he read his Sentence out of a Table-Book, *I will that Thrascius Cyprian be beheaded.* To which the holy Man only answer'd, *I heartily thank Almighty God, who is pleased to set me free from the Chains of the Body.* Sentence being pass'd, he was led away with a strong Guard of Soldiers, infinite Numbers of People pressing after, the *Christians* weeping and mourning, and crying out, *Let us also be beheaded with him.* Being brought to the Place of Execution, which was a Field surrounded with Trees loaden with Spectators, the Martyr falling down upon his Knees, recommended his Soul to God in Prayer; after which he stript himself to a Linnen Vestment, and expected the Executioner, to whom he commanded the Sum of about six Pounds of our Money to be given. The Brethren spread Linnen Cloaths about him to preserve his Blood from being sprinkled upon the Ground; and then covering his Eyes with his Hand, the Executioner did his Office. His Body was deposited not far off by the *Christians*, but at Night, for fear of the *Gentiles*, remov'd; and with many Lights and Torches, solemnly interr'd in the

Cæ-



Cœmety of *Macrobius Candidus* a Procurator, near the Fish-ponds in the *Mappalian Way*. This was done upon the 14th Day of *September*, after he had been about ten Years Bishop of *Carthage*, being succeeded by *Lucian*. To give a short Character of *St. Cyprian*, he may be said to have been, tho' not the greatest, yet the most useful and valuable Man, the most accurate and finish'd Writer, and the most wise and serviceable Bishop in this Age.

Art. Ma.  
Euseb.

Not long after the Death of *St. Cyprian*, the Proconsul *Galerius Maximus* A. D. 259. dy'd, being succeeded by one *Solon*, who carry'd on the Persecution with *Valer.* 6. no less Severity than the other had done. In *Carthage* many eminent *Christians* were put to death, particularly, *Lucius, Montanus, Flavian, Julian, Victorius, Primolus, Remus* and *Donatian*; most of them of the Clergy, and *St. Cyprian's* Disciples. In *Numidia*, *James* and *Marianus*, with many others, suffer'd at *Lambesa*. In *Spain*, *Fructuosus* Bishop of *Tarragon*, after a noble Confession of his Faith, was burnt alive, together with his two Deacons *Augurius* and *Eulogius*. In *Palestine*, *Eusebius* informs us of three eminent Confessors, *Priscus, Malchus*, and *Alexander*, who being in the Countrey, and asham'd to think that they lay idle and secure, while so many others were contending for the Crown, unanimously went to the Governor of *Cæsarea*, profess'd themselves *Christians*, received their Sentence of Death, and were made Food for the wild Beasts. Besides these, he tells us of a Woman in *Cæsarea*, who, tho' a *Marcionite*, underwent the same Fate. In *Rome* the Church continued a considerable Time without a Bishop; but the Persecution a little abating, after almost a Years Vacancy, the *Christians* made choice of *Dionysius*, a learned and excellent Man, who held this Dignity about eleven Years, and was the 24th Bishop of *Rome* after the Apostles *St. Peter* and *St. Paul*.

Many Martyrs.

*Dionysius* the 24th Bishop of *Rome*.

Pollio.  
Zosim.  
Laërtius.

And now the *Roman* Empire began to be more and more afflicted by barbarous Inundations, and the *Persian* Invasions, in which *Valerian* himself was the principal Sufferer. For after he had made some Resistance to the *Goths* and *Scythians*, he was obliged to turn all his Forces against *Sapores* King of *Persia*, who with a furious Progress ravaged many of the Eastern Provinces. Approaching near the *Persians*, he became so dishearten'd and confounded, that he despaired of Success, and would have put an End to the War by giving of Money. *Sapores* offered to parly with him in Person upon that Subject, to which *Valerian* imprudently consented. And being infatuated by God, and betrayed by *Macrianus*, the first Cause of his Injustice to the *Christians*, he was brought into an incommodious Place without a sufficient Guard; where being surrounded by the *Persians*, and all the Passes possessed, without any Resistance he was taken Prisoner by *Sapores*, who carried this old Emperor into his own Countrey, and treated him with Indignities below the meanest Slave. For the insulting *Persian*, swell'd with this prosperous Gale, made *Valerian* his Footstool, whenever he was disposed to take Horse; causing the greatest Monarch of the World, to whom all Nations paid Homage, to bow down his Neck for him to tread upon it, when he mounted the Saddle. This was the miserable Fate of the Persecuter *Valerian*, which hapned in the Year 260, he being 76 Years of Age, and having reigned near seven Years; a Prince eminent for many remarkable Excellencies, who for many Years wanted no kind of Success and Reputation, till at length pulling down the Vengeance of Heaven, he was severely punish'd for his barbarous Cruelties to the *Christians*; which was likewise no small Punishment to the *Romans*, who never received such a publick and signal Affront since the Foundation of their City. *Sapores* was wont to rally *Valerian*,

*Valerian declines.*

He is taken Prisoner by *Sapores* King of *Persia*.

an,



*His miserable  
Captivity and  
Death.*

an, when he made him his Footstool, telling him, *That that Posture was a greater Proof on which Side the Victory went, than all the Pictures that the Romans could make*; and for a long time after the *Persians* treated the very Name of a *Roman* with the utmost Scorn and Indignity. *Valerian* continued about seven Years in this miserable Servitude, notwithstanding all the Writings, all the Intercessions, and all the Threats of the greatest Potentates in the World; and at the same time despised and neglected by his own Son *Gallienus*. At length being 83 Years of Age, *Sapores* caus'd his Eyes to be pull'd out, and after that, his Body to be flea'd alive, and rubb'd with Salt, according to *Agathias*. But *Lactantius* saith that after his Death his Skin was flea'd off his Body, and that both that and his Bowels being tinctur'd with a red Colouring, were hung up in one of the Temples of the *Persian* Gods, to be a perpetual Memorial of so remarkable a Triumph, by which they might always put the *Roman* Ambassadors in mind of it, and from so uncommon a Spectacle, warn them not to presume too much upon their own Power, but to remember *Valerian's* Fall.

A. D. 260.

GALLIENUS,

*The 33d Roman Emperor.*

*The Miseries  
of this Reign.*

III. *Valerian* being taken Prisoner, his Son *Gallienus* in course remain'd Emperor of *Rome*, being now about 41 Years of Age, and a Person sufficiently noted for his Eloquence and Learning, but more for his impious and profligate Life. This Reign was more confus'd and calamitous than any of the preceding; and Heaven and Earth seem'd equally to threaten the Destruction of the *Roman* Empire. In the Beginning of it the Sun was clouded and darkned, so that it did not appear for many Days: Strange and dismal Earthquakes overthrew Cities and stately Edifices, destroying great Numbers of People, and shaking the Lands so terribly, that the hidden Bowels of the Earth, and the stupendious Caverns were laid open, from whence flow'd vast Streams of Salt Water. The Sea overswell'd its Banks, and broke into many Continents, drowning Countries, Cities, and People; and so violent a Pestilence rag'd, that in *Rome*, no less than 5000 Persons dy'd in a Day. Besides which, the whole Empire was dangerously invaded on all Parts: The *Germans* over-run *Rhætia* and the *Alps*, and pass'd into *Italy* as far as *Ravenna*; the *Allemans* also wasted *Gaul*, and enter'd *Spain* to the City of *Tarragon*: The *Goths* and *Scythians* ravag'd all *Pontus*, and a great Part of lesser *Asia*; and in *Europe*, all *Greece*, *Macedonia*, and their Confines. *Dacia* beyond the *Danube* was entirely lost to the *Quadi* and *Sarmatians*, who also seiz'd on *Pannonia*; and the *Persians* and *Parthians* having already gain'd *Mesopotamia*, possess'd themselves of a great Part of *Syria*. About the same Time the Soldiers in all Parts electing their own Generals, advanced no less than Thirty almost at one Time, who assuming the Title of Emperors, are generally recorded by the Name of the *Thirty Tyrants*; who being opposite to each other, and to *Gallienus*, the Empire by their Means was more severely harra's'd and oppress'd by its own Forces, than by foreign Devastations: Only these Usurpers, who were generally valiant Men, did often secure the Empire from barbarous Nations.

*The Thirty  
Tyrants.*

Among these thirty Usurpers, the two first were *Posthumus*, who set up in *Gaul*, and *Ingenuus* in *Pannonia*, both valiant Commanders. *Gallienus* immediately undertook the latter, slew both him, and overthrew the *Goths*; in which Victories he used incredible Cruelties, destroying all the living Persons in one City. But the former was so powerful, that he maintain'd his Authority for seven Years; and *Ingenuus*, notwithstanding his Death, was succeeded by *Regillianus*, who preserved his Power in

*Pollio.  
Zosimus.  
Orosius.*

*Pollio.  
Eusebius.*

*Pan-*



*Pannonia* for three Years. So that by means of these and many other U-  
surpers, *Gallienus* retired himself to *Rome*, regarding little either of his  
own or his Father's Concerns; and while the whole World was infested  
with Wars and Desolations, he for the most part continu'd in the City  
abandon'd to Ease and Luxury, and surrounded with the softest Plea-  
sures and Delights. And when he was informed that *Ægypt* had revolt-  
ed, that *Gaul* was lost to Usurpers, that *Asia* was ruin'd by Earthquakes  
and the *Scythians*, and that other Provinces were in danger, he re-  
turned Answers with so much Negligence and Remissness, as if he  
had utterly forgot his Office and Dignity. But notwithstanding his  
Carelessness and Disregard to the Publick, yet he had so much Sense of  
publick Calamities, as from his Father's Misfortunes to take the Mea-  
sures of his Carriage towards the *Christians*. He saw that while his Fa-  
ther favour'd the *Christians*, Heaven smil'd upon his Designs, and his  
Affairs succeeded in an uninterrupted Course of Prosperity; but that  
when he once began to bear hard upon them, the Tide turned, and the  
Divine Vengeance fell both upon him and the Empire. Therefore, con-  
trary to the Practices of former Emperors in the like Circumstances, he  
wisely resolved to give Ease to the innocent *Christians*, and accord-  
ingly by his Edicts he entirely relax'd the Persecution, and allowed  
them a full Freedom in the Use of their Religion. This was done in  
the Month of *October*, A.D. 260; from which Time the Church of God  
had a long Peace of above 40 Years; tho' it was not wholly without  
Trouble and Interruptions, as well as Martyrs. About the Beginning of  
this Time of Indulgence, *Demetrian* Bishop of *Antioch* dy'd, after he had  
held this Dignity about eight Years; and was succeeded by *Paul* of *Sa-*  
*mosata*, a Person sufficiently condemned for his intolerable Avarice and Am-  
bition, who continued in the See about ten Years, and was the 15<sup>th</sup> Bishop  
of *Antioch* after the Apostles.

*Gallienus's  
Behaviour.*

*He relaxes the  
Persecution.*

*Paulus the  
15<sup>th</sup> Bishop of  
Antioch.*

*Polio,  
Emper.*

The Edicts of *Gallienus* for some time had not their desir'd Effects in all A.D. 261.  
Parts of the Empire; for *Macrianus*, the great Enemy to the *Christians*, Gallien.  
taking Advantage from these confus'd Times, set up for Emperor with  
his two Sons *Macrianus* and *Quietus*, and possess'd himself of a conside-  
rable Part of the East, together with *Ægypt*. In the same time *A-*  
*lexandria* was filled with Factions, and Seditions, and so much Confu-  
sion, that Bishop *Dionysius*, now return'd to his City, was compelled to  
transact all Affairs with his Friends by Letters, 'it being safer as he tells  
'us, for a Man to travel from the *East* to the *West*, than to pass from one  
'Part of *Alexandria* to another, so inhumane and barbarous were the  
'Outrages committed there. This was succeeded by a cruel Famine,  
and that by a dreadful Plague, which over-run both City and Coun-  
treys, and in a manner swept away all that the other Calamities had  
spared. It mow'd down both *Gentiles* and *Christians*, and turned the Pas-  
chal Solemnity into Days of Weeping and Mourning; all Places were  
filled with dying Groans, and Sorrows either for Friends already dead,  
or those ready to depart. And here it is remarkable, that while the *Gentiles*  
abandon'd their dying Friends, and fled from them as from certain Death,  
the *Christians*, without any Regard to their own Lives, boldly ventur'd in-  
to the thickest Dangers, daily visiting, assisting and relieving their sick and in-  
fected Brethren, cheerfully taking their Pains and Distempers upon them,  
and often expiring with them. And when many of those thus attended, re-  
cover'd and liv'd, they dy'd themselves, as if by an unheard of Piece  
of Charity they had willingly taken their Diseases upon them, and dy'd  
to save them from Death. The most considerable both of Clergy and  
People cheerfully met a Death that deserv'd a Title little less than that

*The Miseries  
in Alexan-  
dria.*

*The Christians  
Behaviour at  
that Time.*



Dionysius A-  
lexand. engag-  
ed against  
Sabellius.

The 2d Council  
of Rome.

A.D. 262.  
Gallien. 1.

Marinus mar-  
tyr'd.

Astyrius ex-  
librated.

of Martyrdom : They embrac'd the Bodies of the Dead, closed their Eyes, laid them out, wash'd and drest them up in their Funeral Ornaments, took them and carry'd them to their Graves, it not being long before others did the same Offices for them. During the Time of this Pestilence, and before, *Dionysius* the Bishop was warmly engag'd in the Confutation of the Errors of *Sabellius*, who had confounded the three Persons of the Holy Trinity, and brought over many to his Opinions. But as it usually happens to most Men, while he manag'd the Cause with too much Zeal and Fervency, he bent the Stick too much the contrary Way, asserting not only a *Distinction of Persons*, but also a *Difference of Essence*, and an Inequality of Power and Glory. For which he is severely censur'd by *St. Basil*, and some of the Ancients, as one who in a great Measure open'd the Gap to those *Arrian* Impieties that afterwards broke in upon the World. Tho' *St. Basil* cou'd not but do him so much Justice, as to say, That it was not any ill Meaning, but only an over-vehement Desire to confute his Adversary, that betray'd him into those unwary and inconsiderate Assertions. Some Bishops of *Pentapolis* immediately took Advantage of these Assertions, and going over to *Rome*, represented the Danger of them to *Dionysius* Bishop of *Rome*. This Case was solemnly discuss'd in a Synod at *Rome*, which was the second we read of in that City, and Letters written to *Dionysius* of *Alexandria* concerning this Matter, who in four Books and an *Apology* refuted both the Errors of *Sabellius*, and vindicated himself, declaring his Sense more explicitly in this Controversie. all which may be seen at large in *Athanasius*, who with infinite Pains vindicated this his Predecessor, as a Man sound and Orthodox, and who was never condemn'd by the Governors of the Church, or held those dangerous Errors which *Arrius* broach'd afterwards.

In the mean time the Confusions in the Empire encreas'd more and more ; and among others, *Valens* and *Piso* both set up for Emperors ; the former in *Achaia*, and the latter in *Thessaly* ; but in a short time *Piso* was ruined by *Valens*, and *Valens* was slain by his own Soldiers. The Deaths of these Usurpers much enlarged the Power and Dominions of *Macrianus* in the East, who while *Odenathus*, a valiant Prince of the *Palmyrines*, was successfully warring against the *Persians*, now found an Opportunity to afflict the *Christians* in his Parts. Among these, we have an Account of *Marinus* a military Officer in *Cæsarea* ; who upon his being promoted to a Centurion's Place, was immediately accused before the Governor of being a *Christian* ; and tho' he was a Man eminent both for Descent and Riches, he was only allow'd three Hours Respit for Deliberation. During which Space, *Theoctenus* Bishop of the City, carry'd him to his Church, and at the Altar shewing him his Sword and the holy Gospel ; he demanded of him which he would chuse. *Marinus* freely chusing the latter, *Theoctenus* bad him adhere to that, and he should obtain his Reward. Whereupon with a noble Courage, he made Confession of his Faith before the Tribunal, and immediately after he was hall'd away and beheaded. His Body was soon after taken up by *Astyrius* a *Roman* Senator, and a Person fam'd for his *Christian* Boldness, as well as his Acquaintance with the Emperors and greatest Men, who carry'd it upon his own Shoulders, richly adorn'd it, and honourably bury'd it. Of this Man *Eusebius* observes, that many marvellous Things have been related : Particularly one at *Cæsarea Philippi*, where at certain Springs at a solemn Festival, a *Pagan* Sacrifice was wont to be cast into the Water, which by the Power of the Devil, would immediately vanish out of Sight. *Astyrius* finding this extoll'd as a great Miracle, and being present, and seeing many stricken with Admiration at it, lifted up his Eyes to Heaven, and besought the supreme God by *Jesus Christ*,

Pollio.  
Euseb.



*Christ*, That he would rebuke this Devil, and command him to cease his Delusions; upon which the Sacrifice immediately floated upon the Water, and the pretended Miracle ever after ceased.

*Pollio.  
Enseb.*

And now the impious *Macrianus* being in a Manner Emperor of all the *East*, became unsatisfy'd with his present Usurpations, and resolved to march towards *Rome*, to make a Conquest of the *West* also. Therefore pushing forwards with 45000 Men through the lesser *Asia* into *Thrace* and *Achaia*, he was met by *Aureolus*, Commander of the Legions in *Illyricum* and *Dalmatia*, who in one Battel put an End to all his aspiring Attempts, overthrowing and slaying both him and his Son *Macrianns*. *Macrianus slain.* Upon which 30000 of the Soldiers went over to *Aureolus*, which to strengthen'd his Interest, that he, like other Generals, assum'd the Title of Emperor, and became so powerful, that *Gallienus*, who was many Ways diverted, thought fit to enter into Articles with him, and make a Peace, which continu'd firm most of his Reign. Soon after the Death of the Persecuter *Macrianus*, *Gallienus* again sent out his Edicts in Favour of *Gallienus* the *Christians*, particularly this following Rescript, directed to *Dionysius* of *Alexandria*, *Pinnas*, *Demetrius*, and the rest of the Bishops: *We have given Order that the Indulgence of our Bounty shall be extended throughout the World, that all Religious Places shall be freed from Force and Violence. Wherefore ye also may freely enjoy the Benefit of our Rescript, so as no Man shall dare to vex or molest you, and what you now may lawfully enjoy, has been long since granted by Us. And for this End Aurelius Cyrenius our High-Steward, shall keep the Copy of this Edict which we have now granted.* The like Rescript he also sent to other Bishops, giving them the free Liberty of the *Cæmetria*, the Places where they bury'd their Dead, and often assembled for their Religious Solemnities, especially the Memorials of their Martyrs. This was most grateful News to the *Christians*, especially to *Dionysius* at *Alexandria*, where they had suffered so severely. About this time, this indefatigable Bishop was concern'd in a new Controversie occasioned by an *Ægyptian* Bishop named *Nepos*, who understanding the Promises of the Gospel in a gross Sense, and maintaining Christ's thousand Years Reign upon the Earth with inflexible Obstinacy, compos'd a Book call'd *A Confutation of Allegorists*, wherein he endeavour'd to prove his Opinion out of the *Apocalypse*. He brought over many to his Opinion in that Part of *Ægypt* called *Arfinoe*, which unhappily proved an Occasion of Schism and Division in those Churches. *Dionysius*, as a diligent Governor, judg'd it expedient to examine this Doctrine publickly; and because they generally look'd upon *Nepos's* Book as an unanswerable Treatise, he confuted it *vivâ voce*, and after three whole Days Dispute, which was managed with all imaginable Wisdom and Calmness, he brought all things to an amicable Accommodation. After which, he wrote two Books against *Nepos's* Opinion; in the first of which he delivered his own Opinion upon this Question; and in the second annex'd the Reasons, and the Testimonies drawn from the *Revelations*. In which last, 'tho' he look'd upon the *Apocalypse* as written by an inspired Author, yet he 'could not be brought to believe that it was written by *John* the Evangelist, but by another of the same Name.

*Gallienus publishes a Rescript in favour of the Christians.*

*Dionys. Alex. confutes Nepos and the Millinaries.*

*Pollio.  
&c.*

After the Death of *Macrianus*, new Disturbances arose in the *East*; *Balista* his General, set up for Emperor in *Syria*, and retained his Authority for two or three Years; and *Æmilian* Governor of *Ægypt* followed his Example, and seized upon that important Kingdom, to the great Oppression of the *Christians* in *Alexandria*. At the same time Prince *Odenathus* in Defence of the Roman Empire, gained extraordinary Advantages against *Sapores* King of *Perſia*, which so affected *Gallienus*, that in the



Gallienus's  
Triumph.

A.D. 263.

Gallien.

Greg. Thau-

matur. writes

his canonical

Epistle.

midst of his Pleasures, he made a solemn Triumph for those Victories, notwithstanding his Father *Valerian* was still under a miserable Servitude, and in the Hands of a defeated Monarch. In the same Year also the *Goths* and *Scythians* made further Irruptions, ravaged *Greece* and the lesser *Asia*, and plunder'd the famous Temple of *Diana* in *Ephesus*. They made unheard of Devastations, and carry'd away many *Christians* into their own Countries; which Providence made use of for a further Propagation of the Gospel. In this general Confusion most Persons took advantage of their Neighbours Misfortunes, and many of the weaker *Christians* turn'd *Renegado's*, and pillaged their Fellow-*Christians*, and some under the Pretence of finding, stole, or at least detain'd the Goods of others. This occasion'd an *Asian* Bishop to write to Bishop *Gregory* of *Neocæsarea*, to beg his Advice what to do in this sad State of Affairs. *Gregory* by *Euphrosinus* sent back a celebrated canonical Epistle still extant, 'wherein he prescribes the several Stations and Orders of Penitents, particularly censuring their inordinate Avarice, and shewing how unsuitable such Actions were to *Christians*, and how abhorrent to God; but much more inhumane in these calamitous Times, to spoil the Oppressed, and enrich themselves by the Ruines of their miserable Brethren. But since some pleaded they did not steal, but only took what they found, he informed them, that if they found any thing, they were obliged to restore it, tho' belonging to their Enemies, much more to their Friends, and Fellow-Sufferers. And if any thought that their being Losers themselves was a sufficient Warrant to detain what they found, he let them know, that this was to justify one Wickedness with another; and because the *Goths* had been Enemies to them, they would become *Goths* and *Barbarians* to others. But since many had openly joyn'd with them in afflicting their Brethren, they were to be excluded the Communion of the Saints, and not to be re-admitted till by a just Penance according to the Crime, they had made a publick and solemn Satisfaction to the Church.

New Troubles  
in the Empire.

A.D. 264.

Gallien.

Odenathus

joined with

Gallienus.

Still the Confusions in the Empire continued, or rather encreas'd; and now *Saturninus* a valiant Commander, set up for Emperor in the Borders of *Scythia*, and continu'd under that Title about three Years. *Regillianus* in *Pannonia*, after three Years Usurpation, and great Service perform'd against the *Sarmatians*, was slain by the *Roxolani* or *Russians*. *Æmilian* at the same time was closely besieg'd in *Alexandria*, and after many Hardships and Miseries to the Citizens and *Christians*, he was taken Prisoner, and afterwards put to Death in Prison. But the famous *Odenathus* was more successful, who not only defeated *Balista*, one of the Usurpers, and repell'd all the Power of the *Persians*, but so far establish'd his Authority in all the East, that *Gallienus*, with the Senates Consent, gave him what he had before usurp'd, and made him *Augustus*, and his Equal in the Empire. His Usurpation was the most honourable, and prov'd more advantagious to the Empire than any other; and he continu'd, with his Son *Herod*, in full Power about four Years; so that the Eastern Parts of the Empire remain'd in a tolerable Degree of Peace and Regularity.

The Errors  
and Vices of  
Paulus Sa-  
mosatanus.

About the Beginning of this Prince's Reign, *Paulus Samosatanus*, who had been near four Years Bishop of *Antioch*, began openly to vent several Hetrodox Opinions; asserting that there was but one Person in the Godhead; that our Saviour was a Holy, but a meer Man, who came not down from Heaven, but was of a pure Earthly Original; that the Word (the same with the Father) did sometimes reside in him, and sometimes depart from him, with some other dangerous Propositions of the like nature. Besides all, he was highly obnoxious in his Morals, covetous without Bounds, heaping up vast Riches, partly by Fraud and Sacrilege, partly by unjust Vex-

*Pollio.*  
&c.

*Ensch.*  
*Asian.*  
&c.



Vexations of his Brethren, partly by fomenting Differences, and taking Bribes to assist the weaker Party. He was also proud and ambitious beyond measure, affecting Pomp and secular Power, and to be stil'd a temporal Prince rather than a Bishop, walking through the Streets with a solemn Attendance and Crowds of People after him. In the Church he caus'd an high Throne to be erected, and a Place call'd *Secretum*, after the manner of Civil Magistrates; and being upon the Bench, he was wont to stamp with his Feet, and frown upon those who did not theatrically shout and applaud his Discourses, in which he generally reflected upon his most eminent Predecessors, magnifying himself as far above them all. Instead of those Hymns that were ordinarily sung in Honour of our Lord, he taught some of his Profelyted Females upon the *Easter* Solemnity to chaunt out some to his Commendation; procuring also the Bishops and Presbyters in the neighbouring Parts to publish the same Things of him in their Sermons to the People, some of his Profelytes not fearing to affirm, That he was an Angel come down from Heaven. He was moreover vehemently suspected of Incontinency, maintaining in his House some Women of exquisite Beauty, contrary to the Canons of the Church, and to the great Scandal of Religion. And that he might be the less disturb'd, he endeavour'd to debauch his Clergy, conniving at their Irregularities, and corrupting others with Pensions; and those whom he could not seduce by evil Arts, he aw'd by Power; and his mighty Interest in the Princes and Potentates of those Parts, particularly in *Odenathus's* Queen *Zenobia*; so that they were oblig'd with Sorrow to bewail at home what they durst not declare abroad. To rectifie these Mischiefs in the Church, most of the chief Bishops in the *East* resolv'd to meet in a Synod at *Antioch*, which was the Second in this City. The principal Bishops that assisted, were *Firmilian* of *Cappadocia* President, *Gregory* of *Neocæsarea*, and *Athenodorus*, his Brother of *Pontus*, *Helenus* of *Tarsus*, *Nicomus* of *Iconium*, *Himenæus* of *Jerusalem*, *Theotecnus* of *Cæsarea*, besides a great Number of others, as well Presbyters as Bishops. *Dionysius* of *Alexandria* was earnestly invited to this Synod; but not being able to travel, he acquainted them with his Judgment of the Matter by way of Letters; and in his Epistle to the Church of *Antioch*, to shew his Resentment, he refus'd to give *Paul* so much as the Civility of a Salutation. The Synod being fate, and the Matter being canvass'd, this crafty Heretick saw it was in vain to contend, therefore he dissembled his Sentiments, palliated his Disorders, confess'd and recanted what he was not able to conceal, and by a feigned Repentance, secured his Continuance in that honourable Place which he held in the Church.

The 2d Council of Antioch

Euseb.  
Gr. Nyf.

Shortly after the Synod at *Antioch*, the great *Dionysius* dy'd at *Alexandria*, to the great Loss of that Church, after he had most wisely and piously govern'd it about seventeen Years. He was a Man admirably skill'd in the Opinion, Discipline and Precepts of the Church; and his Memory was continu'd at *Alexandria* by a Church dedicated to him; but it flourish'd much more in the incomparable Vertues of his past Life, and those excellent Writings he left behind him, of which far the greatest Part, are now lost. He was succeeded by *Maximus* a Presbyter of *Alexandria*, who held this See about eighteen Years, and was the 14th Bishop of *Alexandria*, after the Evangelist *St. Mark*. Not long after the Death of *Dionysius*, another great Man left the World, namely *Gregory Thaumaturgus*, Bishop of *Neocæsarea*, after he had happily and gloriously govern'd that City about twenty six Years. A little before his Death, being sensible that his Time drew near, he sent about the City and the Neighbourhood to make a strict Enquiry whether there were any that were yet Strangers to the *Christian* Faith. And being told that there were but seventeen in all, he sigh'd, and lifting

The Death of  
Dionysius A-  
lexandrinus.

Maximus the  
15th Bishop of  
Alexandria.  
A. D. 265.  
Gallien. 8.  
The Death of  
Greg. Thau-  
maturgus.

ing



ing up his Eyes to Heaven, appeal'd to God *how much it troubled him that he should leave any Part of Mens Salvation incompleat, but withal he acknowledg'd it an extraordinary Mercy, that when he himself had found but seventeen Christians at his first coming thither, he should leave but seventeen Idolaters to his Successor.* Having heartily pray'd for the Conversion of Infidels, and their Consummation of Glory, he calmly and peaceably resign'd up his Soul to God; having first enjoyn'd his Friends not to procure him any distinct and peculiar Place of Burial, *but that as in his Life time he had carried himself as a Pilgrim and Foreigner, in the World claiming nothing for himself, so after Death he might enjoy the Portion of a Stranger, and be cast into the common Lot.* After the Death of this Man, and of *Firmilian* Bishop of *Cappadocia*, the remaining Part of this Century had not such great Lights in the Church as before.

*New Miseries  
and Usurpations  
in the Em-  
pire.*

No Year in the Reign of *Gallienus* was without Rebellions and Usurpations; and in this *Trebellian* was set up by the *Isauri* in *Asia Minor*. Against whom *Gallienus* sent an *Egyptian* Commander call'd *Causisoleus*, who in a bloody Battel defeated and slew him; but cou'd never reduce the *Isauri*, who by reason of their inaccessible Countrey, preserv'd themselves after this from the Power of the *Romans*. In these Times of general Commotion *Africk* also made choice of a Tribune call'd *Celsus*, a Person of no small Reputation, and proclaim'd him Emperor; whose Authority lasted

A. D. 266. but seven Days before he was slain, and great Indignities were offer'd to his Gallien. 7. Body. And now again the *Goths* made terrible Ravages and Devastations in the lesser *Asia*, *Galatia*, and *Cappadocia*, and carried away infinite Num-

*Christians  
made Captives  
and their Suc-  
cess.*

bers of all sorts of People. Among these Captives were many *Christians*, and particularly those of the Clergy, who by their unblamable Lives, and their miraculous Cure of Diseases and possessed Persons, not only polish'd and refin'd these barbarous People, but daily brought over many to be baptiz'd and to embrace the *Christian* Religion. Their Success was so great, that many of the *Christians*, after they had Liberty to return to their own Countries, chote to continue in these strange Parts, where they could do so much Service to the Gospel. About this Time also it is believ'd that the *Franks* first received the Seeds of the *Christian* Religion.

A. D. 267. *Odenathus* had not reign'd four Years in the *East*, before his Kinsman Gallien. 8. *Mæonius* treacherously slew him, and caus'd himself to be proclaim'd Emperor; but in no long time after he met with the same Fate. *Zenobia* Wife to *Odenathus*, remain'd a Widow, with three young Sons, *Herennianus*, *Timolaus* and *Vaballath*; and immediately took the Government upon her, and began to rule with a masculine Courage and Conduct, shewing such Wisdom and Valour as is incredible; on the one Side warring against the mighty *Persians*, and on the other defending her self against all the Power of *Rome* for six Years together. All Writers take some notice of the Vertues and Accomplishments of this Princess, who was extraordinarily learn'd in many Arts and Languages, and had her self abridg'd the *Alexandrian* and all the Oriental Historians; and tho' she was a *Jew* by Education, yet she was willing to understand the *Christian* Religion, and accordingly had address'd her self to *Paulus Samosatanus* before-mention'd, who the better to make it agreeable to her Taste, betray'd his Fidelity, and taught dishonourable Notions of our Saviour. This Lady is celebrated for her uncommon Chastity, and for being liberal and temperate in all things, very severe upon occasion, yet no ways defective in Goodness and Clemency; brave and magnanimous, as descending in one Line from the Kings of *Ægypt*, and in the other from the Kings of *Babylon*, and in all Things acting as if she had been Empress of the World. *Gallienus*, who fear'd *Odenathus*, at first despis'd *Zenobia*; but she soon let him understand his Error by her frequent overthrowing his Forces, particularly those under *Heraclianus*. At

*Odenathus  
slain Zeno-  
bia succeeds  
him.*

*Pollio.  
&c.*



Pollio.  
c. 8c

At the same Time *Gallienus* had no less Difficulties to encounter in the *West*, and in *Gaul*, where *Posthumus* having reign'd about seven Years, was slain by *Lollianus*, who set up for himself. This was succeeded by the Death of *Posthumus's* Colleague *Victorinus*, together with his Sons, as also of one *Marius*, who all had the Titles of Emperors; whose Deaths caus'd *Tetricus* to proclaim himself Emperor, and he became so successful as to retain his Authority six Years. At the same Time the *Goths* again ravag'd *Mæsia*, and the *Heruli* did the same in *Asia* and *Greece*. So that in all Parts of the Empire were committed infinite Murders, Robberies, Desolations, and all kinds of Barbarities, Tyrannies and Treasons, accompany'd with an innumerable Company of unheard of Miseries and Calamities. These were so much occasion'd by the Vices and Cruelties of *Gallienus*, that the chief Governors finding him incapable of defending the State, at length resolv'd upon his Death, which they found an Opportunity to effect in a short time after, when *Gallienus* with his Forces besieg'd *Milan*, now possess'd by *Aureolus*, one of the fore-mention'd Usurpers. This was done in the Month of *March*, about the 20th Day, under the Consulships of *Paternus* and *Marinianus*, A. D. 268. *Gallienus* being 35 Years of Age, and having reign'd about 15 Years from his first being nam'd *Augustus*, and near eight from the Captivity of his Father *Valerian*. He left all the *East* subject to *Zenobia*, *Gaul* and the *West* to *Tetricus*, *Illyricum* to *Aureolus*, and *Thrace*, *Macedonia*, and Part of *Asia Minor* to the *Goths* and *Scythians*.

More Miseries  
and Usurpa-  
tions.

*Gallienus*  
slain.

Pollio.  
8cc.

IV. After the Death of *Gallienus*, *Flavius Claudius* by unanimous Consent was proclaim'd Emperor, who in a short time put an End to the Life and Usurpation of *Aureolus*, reduc'd all his Dominions, and return'd triumphantly to *Rome*. This Emperor's Lineage and Countrey is uncertain; we only know that he was a Person of great Valour and Bravery, of a strong Body and vigorous Mind, eminent for many Virtues, as Temperance, Chastity, and Justice; only he was somewhat severe to the *Christians*, tho' the Truth of that is doubted. He made several excellent Laws, and in a short time much reform'd the Commonwealth; so that in his short Reign there was a great Change of Affairs, and he prov'd a mighty Support to a declining Empire. His principal Care was to restore the Empire to its former Strength and Glory, being ready to expose himself to all kinds of Danger; by which he gain'd such a Name and Reputation, that the Moderation of *Augustus*, the Valour of *Trajan*, and the Piety of *Antoninus*, are said to have all center'd in Him. He first undertook a memorable Expedition against the *Goths*, who with other barbarous Nations, came down like an Inundation with above 320000 fighting Men. Over these he gain'd one of the greatest Victories that the *Romans* ever knew; in which Battel were slain and taken 300000 Men, many barbarous Kings, and Persons of the highest Rank, with 2000 Ships laden with Ammunition; so that many Houses were fill'd with Habiliments of War, and whole Cities with Prisoners and Slaves. After which he recover'd what these People had gain'd in *Macedonia*, *Thessaly*, and other Provinces; and turning into *Germany*, he entirely defeated an Army of 250000 of the Inhabitants of that Countrey. And now having re-establish'd the *Roman* Power, and freed the Empire from all Foreigners, he next determin'd to march against his two puissant Rivals, *Tetricus* in *Gaul*, and *Zenobia* in the *East*; but coming in the Spring near *Sirmium* in *Pannonia*, he was there seiz'd with a Pestilential Fever, which in a few Days put an End to all his great Designs. The *Romans* honour'd him with a Statue of Gold of ten Foot high in the Capitol, an Honour never granted before; and also with another of Silver of 1500 Pound Weight, plac'd upon a Pillar compos'd of the Prows of Ships. He dy'd in the

A. D. 268.  
CLAU-  
DIUS,  
The 34th Ro-  
man Emperor.

His Excellen-  
cies.

A. D. 269.  
Claud.  
His Successor.

And Death.

Month



Porphyry  
flourishes.

Month of *April*, under the Consulships of *Antiochianus* and *Orphitus*, A. D. 270. being 56 Years of Age, and having reign'd two Years and about one Month. In this Reign flourish'd that noted Antichristian Philosopher *Porphyrius*; who was a *Jew* by Descent, first turn'd to *Christianity*, and afterwards apostatiz'd to *Paganism*, and then us'd his Wit and Learning against the Truth of the *Christian* Religion, and the Holy Scriptures, writing a Piece in fifteen Books upon that Subject.

A. D. 270.  
AURELI-  
AN,  
The 35th Ro-  
man Emperor.

His severe and  
vigorous  
Reign.

Upon the Death of *Claudius*, the Army unanimously chose *Aurelian* for <sup>Vopisc.</sup> <sup>Victor.</sup> Emperor, who was then General of the Horse, and a most valiant Commander; but his Confirmation at *Rome* was a little retarded by reason of *Claudius's* Brother *Quintillus*, who held the Title of Emperor for 17 Days, and then resign'd it, together with his Life. *Aurelian* was now about 57 Years of Age, having been bred up in War, and pass'd through many Offices; in which he perform'd many noble Exploits, and many extraordinary Actions in his own Person; and particularly, as *Vopiscus* from *Theoclius* tells us, in the Wars of *Sarmatia* he kill'd with his own Hand 48 Enemies in one Day, and at several times above 950 Men. His uncommon Valour and expeditious Proceedings, have caus'd some to compare him with *Julius Cæsar*; but he much wanted his Mildness and Clemency, being naturally very severe and cruel; so that he is justly said to have been more fit to be General of an Army than Governor of a State. His Severity to his Soldiers was very remarkable; and particularly he caus'd one for committing Adultery with his Hostess, to be torn in funder with two Trees forcibly bent downwards; and he frequently caus'd Criminals to be scourg'd and executed in his Sight, either to preserve a true Discipline, or to feed his Eyes with Cruelty. He was haughty as well as severe, and was the first *Roman* Emperor that wore a Diadem on his Head, and that us'd Robes of Gold and precious Stones; yet he happily suppress'd corrupt Magistrates, clear'd the Empire of Factions, and did many signal Acts of Justice. In short, he is said to have been an admirable Physician to the Publick, but only that he took away too much Blood.

The 3d Coun-  
cil of Antioch

Paul depriv'd.  
Domnus the  
16th Bishop of  
Antioch.

The *Christians* enjoy'd Peace most of this Reign; but in the first Year <sup>Esajeb.</sup> of it the Church was again disturb'd by *Paul* Bishop of *Antioch*, whose Immoralities and false Doctrine now became so publick and notorious, that the principal Bishops of the *East* thought it necessary to meet in a second Synod at *Antioch* to proceed against him. This Synod or Council consisted of 72 Bishops, in which *Hymenæus* of *Jerusalem* was President; for *Firmilian* of *Cappadocia*, who was expected, dy'd by the Way. Here again *Paul* us'd his utmost Artifices to conceal his Vices and Errors; but this subtle Man was fully detected and laid open by *Malchion* a learned Presbyter of *Antioch*, who with great Reputation taught Arts and Sciences in this City. The Dispute he had with him was taken down in Writing by publick Notaries; and the Council, after they had wrote a Letter to *Paul* containing a Profession of Faith, proceeded to condemn him, and to chuse *Domnus*, Son to the former Bishop *Demetrian*, a Person every way quallify'd for the high Post he obtain'd. *Domnus* continu'd in the Sec about five Years, and was the 16th Bishop of *Antioch* after the Apostles. The Bishops of the Council soon after wrote a Synodical Letter to *Dionysius* Bishop of *Rome*, and to all the other Bishops in the World, to give an Account of all their Proceedings. This was written not only in the Name of the Bishops, but also of the Presbyters, Deacons, and the Laity; in which they gave an Account of all the Vices of *Paul*, declaring 'That they condemn'd him principally for his 'reviving the Error of *Artemas*, teaching that *Jesus Christ* was a meer 'Man, and that he did not exist before he was born of the Virgin *Mary*.  
But



But notwithstanding the unanimous Consent of the Bishops, *Paul* refus'd to obey their Decree; and relying upon the Power of *Zenobia*, whose Favour by Flattery he had obtain'd, he kept Possession of his Habitation during the rest of her Reign, which was above two Years. Not long after this Synod, *Dionysius* Bishop of *Rome* dy'd, Decemb. 26th, after he had held this See about eleven Years; and was succeeded by *Felix* I. a Roman, Felix I. the 25th Bishop of Rome. and Son of *Constantinus*, who held this Dignity above four Years, and was the twenty fifth Bishop of *Rome* after the Apostles *St. Peter* and *St. Paul*. About this time also the famous *Anthony* of *Egypt* call'd *The Great*, at the St. Anthony. Age of about 20 Years, retir'd to the Deserts of *Thebais*, became the Patron of many who led solitary Lives, and was the first that prescrib'd the Rules of a Monastick Life.

*Empire.*  
*Politi.*  
*Emper.*

In the first Year of this Emperor's Reign, the *Marcomanni* and other A.D. 271. fierce Nations of *Germany* came furiously down into *Italy* it self, making *Aurel.* i. terrible Devastations in all Places; so that *Rome* was in strange Consternation, all Persons in a Confusion, openly taxing the Proceedings and Management of the Emperor himself. To remedy these Mischiefs, the Romans first flew to their old Arts of *Paganism*, order'd the *Sibyls* Books to be inspected with extraordinary Solemnity, and purg'd the City with innumerable Sacrifices, Ceremonies and formal Procellions, together with many Magical Operations. *Aurelian* upon this Occasion, writing to the Fathers, spoke slightly of the *Christians*, and to remedy the impending Mischiefs, declar'd he would spare for no Costs, but was ready to offer the noblest Animals for Sacrifices, even the Captives he had taken; vainly imagining that the most National Acts of Impiety would remove publick Calamities. After this he hastned to meet the *Barbarians*, and after great Difficulties, he gain'd three great Victories over them, and happily finish'd the War, from whence he return'd to *Rome*, highly incens'd at such as presum'd to tax his Proceedings; among whom some had form'd Conspiracies against him. Having made several severe Examples of these, he resolved next to undertake an Expedition against the great *Zenobia*, accounting it a Dishonour to the *Roman* Empire, that a Woman should insult over it. And passing with a powerful Army through *Sclavonia* and *Thrace*, after A.D. 272. some Conflicts, he enter'd the lesser *Asia*, and easily suppress'd the Rebelli- Aurel. i. ons in *Bithynia*. *Tyana*, a City in *Cappadocia*, was the first Place that made any Opposition, which so irrag'd this warm Emperor, that he vow'd He would so punish the Inhabitants, as he would not leave a Dog alive. But, as *Vopiscus* assures us, he was dissuaded from this Severity by an Apparition of the Ghost of the famous *Apollonius Tyanæus*, who told him, That if he hop'd to reign in Glory, and be a Conqueror, he must abstain from the Blood of the poor innocent *Tyanæans*. Which so affected him, that he immediately pardon'd the Inhabitants; and when his Soldiers expected the Plunder, and reminded him of his vowing not to leave a Dog alive, he commanded them to kill all the Dogs, and to spare the People; promising moreover to erect a Temple to *Apollonius*, and to set up his Image and Statues. From this Place he march'd to *Antioch* and *Syria* against *Zenobia*, who not like a weak Woman, but like a brave *Hannibal*, provided and perform'd whatever might contribute to Victory and Glory. After several Skirmishes, both Parties came to a general Battel near *Emesa* in *Syria*, which was exceeding sharp, and so well manag'd by *Zenobia*, that *Aurelian* was several times driven to the greatest Extremities; but at length, after infinite Pains and Difficulties, the Emperor obtain'd the Victory, and *Zenobia* fled to *Palmyra*. *Aurelian* follow'd her, and besieg'd her in her chief City; but finding great Difficulties, he made a generous Offer to her of her Life, Riches and Liberties of her Subjects, if she yielded. *Zenobia* returning

*Aurelian's*  
*Success against*  
*the Northern*  
*Nations.*

*And against*  
*Zenobia.*



him a haughty Answer, he more closely besieged her City, and in a short time by his admirable Management in intercepting all her Succours, he became Master both of her and her Dominions. He put the Philosopher *Longinus* to death, who was *Zenobia's* Master, and had indicted her affronting Letter, but reserv'd this masculine Queen to be an Ornament to his intended Triumph. *Zenobia* being conquer'd, the Prelates of the East address'd themselves to the Emperor, petitioning him to remove *Paul* from *Antioch*, who had join'd with *Zenobia*, and still kept Possession of the Bishoprick. *Aurelian* was so much a Friend to the *Christians*, as to comply with their Requests, and order'd that *Paul's* Palace should be deliver'd up to whom the Bishops in *Italy* and *Rome* shou'd assign it by their Letters. So that *Paul* had the additional Disgrace of being depriv'd by a Secular Power; which perhaps is the first Instance of such Deprivation in the *Christian Church*.

*Paul depriv'd  
by a Secular  
Power.*

*Aurelian's  
further Suc-  
cesses,*

*And Triumph.*

This prov'd a Year of great Action and Business to the Emperor *Aurelian*, <sup>*Vopisc.*</sup> who for Vigilance and Expedition, shew'd himself a second *Julius Cæsar*. <sup>*&c*</sup> For having conquer'd *Zenobia*, and being got into *Europe*, he suddenly return'd with his Army as far as *Palmyra*, and severely chastiz'd the revolted Inhabitants of that Place. And being once again in *Europe*, upon hearing of one *Firmus's* setting up in *Ægypt*, he with the like Celerity march'd a third time through *Asia* into *Ægypt*, where with great Labour he recover'd that important Kingdom, and left it in Peace. From *Ægypt* in the *East*, he pass'd with the utmost Expedition as far as *Gaul* in the *West*, in order to reduce *Tetricus*, the only remaining Rival and Usurper in the Empire. All which he perform'd with a Success beyond all Expectation, *Tetricus* yielding himself up to his sole Pleasure. And now having perform'd such great and numerous Exploits, he resolv'd to triumph in *Rome* for his Victories obtain'd since he was Emperor. This was one of the most magnificent Triumphs that ever was solemniz'd in *Rome*, in which were led an infinite Number of Prisoners and Captives of almost all Nations, with their several Offerings, a vast Variety of all kinds of wild and strange Beasts, and a surprising Quantity of various Arms, military Ornaments, stately Chariots, &c. *Aurelian* in a Chariot drawn with Stags, was on one side attended by *Tetricus*, and on the other by Queen *Zenobia*, whose magnificent Robes, uncommon Beauty, noble Stature, and majestick Sweetness, seem'd to eclipse the Lustre of the Emperor himself. He was follow'd by all his victorious Legions, in the most splendid Attire, and with Palm and Laurel in their Hands; in which pompous Manner he enter'd the Capitol to sacrifice according to the *Pagan* Custom; the next Day being solemniz'd with all kinds of Sports, Games and Feasts, with many extraordinary Spectacles. Contrary to his former Cruelties, he bestow'd Rewards upon his Enemies, making *Tetricus* Governor of a great Part of *Italy*, and giving Lands to *Zenobia* sufficient to maintain her high Quality, in which she liv'd long after, being highly esteem'd and applauded by all Men, still preserving her ancient Reputation and Dignity. After this Ostentation and Grandeur, *Aurelian* proceeded to many Regulations; and particularly he punish'd the false Coiners, who by length of Time had gain'd so powerful an Interest, as to raise a kind of a Civil War; so that it cost the Emperor the Lives of seven thousand Soldiers to reduce them. He likewise settled the Bounds of the Empire, and both repair'd and enlarg'd the Walls of *Rome*, so that according to *Vopiscus*, they were then almost fifty Miles in Compass.



*The Ninth* general PERSECUTION.

Aufgeb.  
 Lactenz.  
 Vop. f.

**Vopisc.  
Euseb.**

A. D. 275.  
TACI-  
TUS.  
*The 36th Ro-  
man Emperor.*



Timæus the  
17th Bishop  
of Antioch.

unknown Lineage and Countrey. This Election was attended with so much Joy and Satisfaction, that the Senators made publick Processions, offer'd many Sacrifices, expos'd their Images, clothed themselves in White, and feasted as if they thought that the Days of their happy Fore-fathers were revived. About the Beginning of this Emperor's Reign *Domnus* Bishop of *Antioch* dy'd, after he had continu'd about five Years in the See from the Deprivation of *Paulus*; and was succeeded by *Timæus*, who held this Dignity about six Years, and was the seventeenth Bishop of *Antioch* after the Apostles. The Emperor *Tacitus* made it his Business to reform many Abuses and Corruptions in the City made several excellent Laws and Ordinances, and in all Things shew'd himself a moderate and good Man as well as a wise and careful Governor. Having reign'd about four or five Months, he undertook an Expedition against the *Persians* and *Scythians* in *Asia*; and arriving at *Tarsus*, St. *Paul's* Birth-Place in *Cilicia*, he there dy'd; some say of a natural Disease, and others that he was kill'd by the Soldiers. This hapned about the 12th Day of *April*, or a little after, *A. D.* 276. he having reigned between six and seven Months, it being a little above a Year from the Death of *Aurelian*.

A. D. 276.

PROBUS  
The 37th Ro-  
man Emperor.

Upon the Death of *Tacitus*, the Commanders of the Army immediately drew the Soldiers into the Field; and without any former Request, or Agreement, began to shew, how necessary it was to chuse a Person eminent for his Valour, Honesty, Piety, Clemency, and *PROBITY*; which Speech was us'd in many Parts of the Army, and *Probity* always brought up the Rear of the Virtues. Whereupon the Soldiers took the Hint, and without any private Conferences, unanimously cry'd out, *Let Probus be Emperor!* and immediately proclaim'd him with great Acclamations. About the same Time *Florian*, Brother to the late Emperor, was proclaim'd Emperor by some other Legions; but continu'd not long in that State, before he perceiv'd the Interest of *Probus* too powerful for him; and perceiving his Soldiers ready to abandon him, after two or three Months Reign, he follow'd the Example of many distressed Pagans, and dy'd by opening his Veins. *Probus* was now about 44 Years of Age, born of a noble Family in *Pannonia*, and train'd up to Wars from his Youth. He soon became famous and renown'd for his great Valour and Conduct, and perform'd many noble Exploits under *Valerian*, *Gallienus*, *Claudius* and *Aurelian*; for which he was rewarded with many Civick Crowns, Collars, Bracelets, Lances and Banners, with other military Ornaments and Privileges. He was so much esteem'd by *Aurelian*, that he design'd him for his Successor; and his courteous Demeanour and excellent Conduct in all his Offices made him generally admir'd and belov'd. So that his Arrival at the Empire prov'd the Joy and Satisfaction of the whole State; and *Manlius Statianus* congratulated the Senate in having an Emperor so sublimely excellent, as to surpass *Trajan*, *Adrian*, the *Antonines*, and the best of his Predecessors.

His Character.

Anatolius  
Bishop of Lao-  
dicea.

The *Christians* enjoy'd a profound Peace under all this Reign, and in the Beginning of it flourished *Anatolius* Bishop of *Laodicea* in *Syria*, but born in *Alexandria*; a Man of profound Learning, admirable skill'd in humane Arts and Sciences. He had formerly shew'd his great Address and Politicks in the Siege of *Alexandria* in *Æmilian's* Time; which by his prudent Councils he saved from an intire Destruction that threatned it. Being made Bishop of *Laodicea*, he wrote several Treatises, asten Books of Arithmetick, a remarkable Piece concerning *Easter*, leaving behind several Monuments of his Learning and Accuracy, particularly in relation to the Holy Scriptures,

Lucib.  
Epiph.  
Theodor  
&c.



tures, of which we have little Remains. Tho' the Church enjoy'd Peace A.D. 177. without, it was now extreamly disturb'd within by the Appearance and Rise Probi : of new and abominable Hereticks call'd *Manichees*, whose Original from *Manes* in short was in this manner. One *Terebinthus*, Disciple to *Scythianus* a Magician, broaching many dangerous Errors, was oblig'd to fly from *Palestine* into *Persia*, where retiring to a Widow's House, he was murder'd. This Widow being Heiress to the Money and Books of *Terebinthus*, bought a Slave nam'd *Curbicus*, whom she afterwards adopted, and caus'd him to learn these Books, and to be instructed in all the Sciences of the *Persians*. After her Death, this Man blot out the Memory of his former Condition, chang'd his Name to that of *Manes*; and being swell'd with a mighty Opinion of himself, he pretended himself an Apostle of *Christ*, and that he was the very Comforter promis'd by our Saviour. He maintain'd that there were two Principles; the one of Good, from whence proceeded the good Soul of Man, and the other Evil, from whence proceeded the evil Soul of Man; together with the Body, and all Corporal Creatures. He allow'd his Disciples to wallow in all Impurities, and forbid their giving Alms to any but their own Sect. He gave out that the Souls of his Followers went through the Elements to the Moon, and afterwards to the Sun to be purify'd, from whence they went to God, to whom they did rejoin: And the Souls of other Men, he said, went to Hell, to be sent into other Bodies. He taught that *Christ* had his Residence in the Sun, the Holy Ghost in the Air, Wisdom in the Moon, and the Father in the Abyss of Light. He deny'd the Resurrection, condemn'd Marriage, and taught *Pythagoras's* Metempsychosis, That *Christ* had no real Body, That he was neither dead nor risen, and that he was the very Serpent that tempted *Eve*. He forbid the Use of Milk, Cheese, Eggs and Wine, as Creatures proceeding from the evil Principle. He us'd a different Form of Baptism from that of the Church, taught that Magistrates were not to be obey'd, and condemn'd the most lawlul Wars. It were almost impossible to rehearse all the absurd and imp. us Tenets of this Heresiarch; insomuch that Pope *Leo*, said that the Devil reign'd in all other Heresies, but had rais'd his very Throne in that of the *Manichees*, who had embrac'd all the Errors and Impieties that the Spirit of Man was capable of; for whatsoever Profanation was in *Paganism*, carnal Blindness in *Judaism*, unlawful Curiosity in Magick, or Sacrilege in other Heresies, did all center in this. This Man promising the King of *Persia* to cure his Son, the Father sent away all the Physicians that might have cur'd him, and the Patient soon after dy'd; whereupon *Manes* was imprison'd, from whence he escap'd; but being again apprehended, he was dead alive, and his Carcass thrown to the wild Beasts. Notwithstanding the extravagant Notions, and cruel Death of this *Heresiarch*, his Followers daily encreased, spread in many Nations, and became very numerous and mischievous in the fourth Century. The *Manichees* were divided into *Hearers* and the *Elect*: Of the *Elect* twelve were call'd *Missers*, in Imitation of the twelve Apostles; besides them, there was a Thirteenth, who was a kind of a Pope amongst them.

The Beginning  
of the Mani-  
chees, and  
their Opinions

Papise.  
&c.

While these Mischiefs hapned in the Church, the Emperor *Probus* was very careful in preserving the Peace of the State; and with a powerful Army march'd into *Gaul*, now over-run by the *Germans*, who had possess'd themselves of the principal Parts of that Countrey. Here many sharp Battels were fought, one of which continu'd two Days, being only interrupted by the Night; and was continu'd with that Obstinacy, that the Victory often inclin'd to either Side; till *Probus* by his excellent Ma-  
nagement prevailed, and gave them a total Overthrow. In this and o-  
ther

Probus's  
great Successes  
in Gaul.



ther Battels, he kill'd no less than 400000 Men, reduc'd nine Kings, recovered 66 of their principal Cities, and made many Devastations in their Countrey; for which Advantages the *Romans* made great Feastings and Rejoicings, and many solemn Sacrifices and Thanksgivings to their Gods. *Probus*, after these Successes, march'd with his victorious Army into *Illyricum* and *Dalmatia*, which in a great measure

A. D. 278.  
Probi 3.

And in Illyricum.

Archelaus  
Bishop of  
Chaschara.

were over-run by the *Sarmatians*; and this War was no less difficult than the last, by reason of the Multitudes and Fierceness of those Nations. After several Battels, in which he shew'd himself a most experienced and valiant Commander, he entirely subdu'd them, cleared the *Roman* Provinces, and slew and took most of them. From thence he marched with great Expedition into *Thrace*, and further North, to revenge all the former Insults of the *Goths*; but the near Approach of this warlike Emperor immediately caused them to yield Obedience, and they were allowed the Privilege of Confederates and Allies of the *Roman* Emperor. About this Time flourished *Archelaus* Bishop of *Chaschara* in *Mesopotamia*, an eminent Prelate, who understanding that the Heretick *Manes* had wrote a Letter to pervert a Person of Quality, and apprehending his Doctrine would be very infectious in his Diocese, obliged him to a Conference, in which he confounded him to that degree, that he forced him to quit the Countrey.

A. D. 279.  
Probi 4.

*Probus's Successes in the East,*

And Triumph

The Emperor *Probus* having given Peace to *Europe*, passed over into *Asia* to make War with the *Persians* and *Parthians*; and in his March subdued *Isauria* in the lesser *Asia*, and divided the greatest Part of it among his old Soldiers. Then marching into *Syria* and the *East*, he defeated a certain People called *Blemii*, who had possessed themselves of Part of *Arabia* and *Palestine*. Upon the Emperor's approaching the Confines of *Persia*, *Vararanes* the King, tho' one of the most powerful Monarchs in the World, immediately submitted to restore what he had taken from the Empire, and to such other Articles as *Probus* required. And now having no Enemies in the Empire, this victorious Emperor returned into *Europe*, and entred *Rome* in a most solemn Triumph, which some by Mistake say was the last in that kind known in *Rome*. All Mens Mouths were filled with the Praises of this Conqueror, and his Triumph was most noble and magnificent, being attended with Soldiers of all Nations, as well as Captives, and many renowned Commanders, particularly *Diocletian*, *Carus*, *Constantius* and *Maximian*, who being formed by the Discipline and Instructions of *Probus*, became afterwards Emperors themselves. The following Day was solemnized with Feasts, Games, and Spectacles; in which was greater Variety of Huntings, and encountering wild Beasts, than was ever known in *Rome*. For which purpose a Mountain and a large Grove of Trees were set in the *Circus Maximus*; which Place being now like a Forest, a thousand Ostriches were hunted in it, a thousand Staggs, a thousand Mountain Goats, a thousand wild Boars, a thousand Fallow Deer, and other kinds of Beasts; which the People were permitted to kill and take at their Pleasure. The next Day in the same Place were let loose an hundred vast Lions, which filled the Air with their Roarings, an hundred Lionesses, an hundred *Lybian*, and an hundred *Syrian* Leopards, with 300 Bears. All which was succeeded by great Numbers of *Gladiators*, and other warlike *Pagan* Exercises, to which the *Romans* were still extreamly addicted. Not long after this Triumph, *Probus* and the Empire were disturbed by domestick Pretenders and Usurpers; and first by *Saturninus* in *Ægypt*, who was almost forced to take upon him the Title of Emperor; and next by *Bonofus* and *Proculus* in *Gaul*, the one an insatiable Vassal to *Bacchus*, as the other was

to



to *Venus*. *Probus* march'd into *Aegypt*, and with some Difficulty subdu'd *Saturninus*, putting an End both to his Empire and Life at the same time. Then returning with extraordinary Expedition into *Gaul*, he reduc'd *Bonofus* and *Proculus* to that Extremity, that the former in Despair hang'd himself, and the latter flying into the Countrey, was deliver'd up by the *Germans*, which compleated the Emperor's Victories. He returned to *Rome* with great Applauses and Congratulations; and now the Soldiers and all the Legions remained so quiet, and in such exact Obedience, that it grew to a common Saying, *That the Mice dare not gnaw for fear of Probus*. In the Time of this Peace and in the following Year, *Timæus* Bishop of *Antioch* dy'd, after he had held that Dignity about six Years; and was succeeded by *Probi*. *Cyrillus*, who continu'd in this See about eighteen Years, and was the eighteenth Bishop of *Antioch* after the Apostles. In whose Time flourish'd *Dorotheus*, a worthy Presbyter of *Antioch*, a Person excellently skill'd in humane Learning, as well as the Holy Scriptures and the *Hebrew* Tongue, who liv'd in great Reputation till he was an hundred and five Years of Age.

*Probus conquers all Ufurpers.*

A.D. 281.

*Probi*.

*Cyrillus the 18th Bishop of Antioch.*

*Dorotheus flourishes.*

*Vopisc.*

The Emperor *Probus* having again establish'd Peace in the Empire, proceeded to the making of several new Laws and Regulations; and all Men liv'd in such Quiet and Security, that *Probus* declar'd, *That he would speedily take such a Course, as that there should be no need of Soldiers*; a dangerous Sentence in this corrupt Age, which caused the Soldiers to suspect their Prince, and wish for his Removal. Besides, in these peaceable Times the Emperor would not permit them to be idle and free from Labours, but daily imploy'd them in planting Vineyards, and in many publick Works and Buildings, declaring, *That Soldiers ought not to eat their Countrey's Bread for nothing*. Having taken all necessary Care concerning a peaceable Government, according to the Greatness of his Mind, he resolv'd to march again into the *East*, designing to destroy the Kingdom of the *Perfians*, the only remaining Enemy he had. Coming to *Sirmium* in *Pannonia*, the Place of his Nativity, out of Love to the City, he set several Thousands of his Soldiers upon draining a Fen, and making a vast Foss to receive the Waters, that the Lands might become useful to the Inhabitants. The Fatigue of this Work, and his great Restraint of the Soldiers Licentiousness, so enrag'd them, that they conspired his Death; and taking a convenient Opportunity as he marched towards *Greece*, they set violently upon him, and slew him. They had notwithstanding so great a Veneration for him after his Death, that they erected him a noble Monument, with this Epitaph, *Here lies the Emperor Probus for his Goodness justly called PROBUS; of all the barbarous Nations and Ufurpers a Conqueror*. His Death hapned in *August* or *November*, A.D. 282. under his own Consulship with *Victorinus*, he being 50 Years of Age, and having reigned six Years and three or four Months.

*Probus slain.*

*Vopisc.*

VI. The Death of *Probus* was much lamented in *Rome* and the Empire, and not a little in that Army where he fell, which did him many and great Honours at his Funeral. After which the Soldiers proceeded to the Election of a new Emperor, and upon a serious Consultation, the Majority judg'd *Carus*, whom *Probus* had made Prætorian Præfect, to be the most sufficient Person, as well for his worthy Discharge of many Offices and Places of Trust, as his great Experience in Government; and thereupon they swore Obedience to him as Emperor, to the general Satisfaction of the Army; which Election was soon after confirmed by the Senate. We find no great Certainty as to the Age and Family of *Carus*, nor do we read much of his Person; only *Vopiscus* tells us, That he was a Prince of a middle

A.D. 282.

CARUS,

&c.

The 38th Roman Emperor.



Carinus and  
Numerian  
joined with  
him.

dle Character; yet rather to be rank'd among the good than the bad Emperors. And he began his Reign with making a just Example of the Murderers of *Probus*; which removed that Suspicion that some conceived of his being consenting to his Death. Shortly after his Election he joined his two Sons *Carinus* and *Numerian* with him in Quality of *Cæsars*, but not of *Augusti* till afterwards. *Carinus* the eldest, was wicked, dissolute, insolent, and addicted to all kinds of Viciousness; on the contrary, *Numerian* was valiant, wise, modest and learned, and adorned with many excellent Qualifications and Virtues.

Theonas the  
15th Bishop of  
Alexandria.

Theognostus  
and Pierius  
flourish.

In the Beginning of this short Reign, which was all peaceable to the Christians, *Maximus*, Bishop of *Alexandria*, dy'd, after he had held that Dignity about eighteen Years, and was succeeded by *Theonas*, who continued in this See about nineteen Years, and was the fifteenth Bishop of *Alexandria* after the Evangelist *St. Mark*. Under this Bishop there flourish'd two eminent Men in *Alexandria*, *Theognostus* and *Pierius*, both Disciples of *Origen*, and both successively Masters of the great Catechetical School in that City. *Theognostus* wrote several Treatises, severely examin'd by *Photius*, but highly commended by *Athanasius*, both for their Reason and their Eloquence; who cites this Author as a Proof of the Divinity of our Saviour, and as a Witness of Consubstantiality, comparing the Son to the Father, as Light to the Sun, and as Vapour to Water, as being coeval, and of the same Substance. *Pierius*, the other, was a Man of an austere Life, and of a voluntary Poverty, who also composed several sorts of Treatises, extant in *St. Jerom's* Time, with so much Eloquence, that he was call'd the young *Origen*; whose Opinions he seem'd to have embrac'd not without Fault.

A. D. 283.  
Carinus.

The Successes of  
Carus.

His Death.

Caius the  
Bishop of  
Rome.

*Carus* had not been long settled in his Empire, before he was obliged to march against the *Sarmatians*, who understanding the Death of the Invincible *Probus*, came down with such Fury into *Pannonia*, that they terrify'd all *Italy* and the Empire. *Carus* after some Skirmishes, came to Battel with them, in which he had the Victory, slew 16000, took 20000 Prisoners, and put the rest to flight. After this Victory, to effect what *Probus* had design'd, he turn'd all his Forces against the *Persians*, first making his Sons *Augusti* in the Month of *August*, giving them the Partnership of the Empire, leaving *Carinus* the Government of *Gaul* and *Spain*, and taking *Numerian* with him to the East. In this Expedition *Carus* proceeded with such Vigour and Success, that he immediately took all *Mesopotamia*, from whence he march'd up to the Walls of *Ctesiphon* overthrew the *Persians* in Battel, and pursuing his Victory, took both *Ctesiphon* and *Seleucia*; for which he obtained the Surname of *Persicus*. His Pride carried him much further, so as to allow of the Title of *Lord* and *God*; but he liv'd not long after this Impiety; for being laid sick in his Tent, there hapned a terrible Storm of Thunder and Lightning, which slew both him and many others about him. This was the only Emperor that met with such a Death, which was so remarkable, that the *Romans* ascrib'd it to the Divine Vengeance, for endeavouring to carry his Victories beyond *Ctesiphon*; because an ancient Oracle had forbid to the *Romans* to extend their Empire beyond the Capital City of the *Persians*. His Death hapned in the latter End of the Month *December*, in his own Consulship with that of his Son *Carinus*, having reigned one Year and somewhat above a Month from the Death of *Probus*. In the same Month died *Eutychianus* Bishop of *Rome*, some say by Martyrdom, after he had held that Dignity almost nine Years; and was succeeded by *Caius* a *Dalmatian*, and a Kinsman of the great *Diocletian*, who continued in this See about twelve Years, and was the 27th Bishop of *Rome* after the Apostles *St. Peter* and *St. Paul*.

Upon



*Vopisc.*

Upon the Death of *Carus*, the Empire devolv'd upon his two Sons *Carinus* and *Numerian*. The former by his abominable Actions rendred himself odious to all Men; only his extravagant Feasts in *Rome* were pleasing to some; but the latter was look'd upon as Emperor by the Army in the *East*. This young Prince by his Sorrow and Tears for the Loss of his Father, had in a few Months brought such a Distemper upon his Eyes, that he could not behold the Light, so that he was usually carried in a close Litter, where he could not be seen. This secret Way of travelling prov'd a Temptation, and afforded an Opportunity to his Father-in-law *Aper*, to assassinate him privately in his Litter, which he effected by some mercenary Villain; and to conceal the Fact till he had settled his own Interest in the Army, he order'd the Litter to be carried as formerly, with the dead Body in it, making Report that the Emperor cou'd not endure the Sight of any Man. But the Smell of the Body discovered the Treason sooner than *Aper* expected; and the Soldiers proceeding to a new Election, fixed upon *Diocletian*, one of the greatest Commanders of the Age. *Diocletian* seeing himself thus advanced, cloathed himself with the Imperial Robe, and sate upon the Tribunal Seat, where being saluted *Augustus*, he commanded the Murderers of *Numerian* to be brought before him, and to be condemn'd to Death. Upon the Sight of *Aper*, whose Name signified a Wild Boar, *Diocletian* descended from his Throne, and lifting up his Hand, cry'd out to him, *Be proud, Aper, that you fall by so great a Hand as mine*. Upon which Words he slew him with his own Hand and Sword, crying, *Now I have killed the fatal Boar, and fulfilled the Predictions of my future Empire*. And thus began the Reign of *Diocletian*, and that call'd the *Diocletian Æra*, upon the 17th Day of *September*, A.D. 284. in the Year of the Consulships of the two Emperors *Carinus* and *Numerian*.

*Numerian slain.*

*Diocletian succeeds.*

## CHAP. VII.

*From the Beginning of the Diocletian Æra, to the Beginning of the Tenth and last general Persecution of the Church, usually called the Diocletian Persecution.*

*Containing the Space of almost 19 Years.*

### The DIOCLETIAN ÆRA.

*Entrop.  
Euseb.  
&c.*

I. FROM the Death of *Numerian*, *Diocletian* was look'd upon as real A.D. 284. Emperor of *Rome*, notwithstanding *Carinus* was still alive, and in DIOCLETIAN, Possession of a considerable Part of the Empire. This Prince was born in *Dalmatia*, of obscure Parentage, being generally reported to be the Son of a publick Notary; but by some, the Son of a freed Man to *Anullianus* a Senator. The Name both of his Mother and the Town of his Birth, was *Dioclea*, from whence he was called *Diocles*, till he was made Emperor; and then converting a *Greek* Name into a *Roman* Form, he nam'd himself *Diocletianus*. He was now about thirty nine or forty Years of Age, and had pass'd through many considerable Offices before he arrived at this high Post, which in the main he discharged with great Honour and Reputation. He was remarkable for his active Diligence and military Discipline.

*The 39th Roman Emperor.*

K k k



plene, his Sagacity and Ingenuity, his profound Cunning and Policy, and likewise his contumacious Haughtiness and Severity. *Lactantius* charges him both with Cowardice and Avarice, as well as Pride and Ostentation, which caused many cruel and Tyrannical Practices, and great Mischiefs in the State. Having taken upon him the Surname of *Jovius*, he gave the Title of *Cæsar* to a bold Commander named *Maximianus*, upon the 20th Day of *November*, which Day *Diocletian* afterwards observ'd in the Celebration of his *Decennalia*. At the same time he abolish'd the *Æra* of the Battle at *Actium*, which the *Romans* had observ'd 315 Years, and established a new *Æra*, or Date of his own, call'd the *Diocletian Æra*, from whence the Account of following Times shou'd begin. The *Christians* also observ'd it for above 240 Years, till the Reign of the Emperor *Justinian*, it being upon their Account likewise call'd *The Æra of the Martyrs*, by reason of this Emperors's Severity towards them. Not that *Diocletian*, or any of his Colleagues, shew'd any Severity to them in the former Part of this Reign, as many have thought; for on the contrary, during far the greatest Part of the Reign, the *Christians* were not only unmolested, but, as *Eusebius* assures us, were entrusted by the Emperors with the Governments of Provinces, were freed from the Fears of Sacrificing, were conversant in the Imperial Palaces, were made Part of the Family, and were allowed freely and openly to make Profession of their Faith. The Emperors also shew'd an high Esteem for them, and they seem'd more acceptable to them than the rest of their Attendants; particularly *Dorotheus* and *Gorgonius*, Persons whose real Worth and excellent Behaviour, render'd them dear to all Men. The Prelates and Bishops were greatly in Favour, and the *Christian* Congregations daily encreas'd to an extraordinary Degree; so that the Church had all the outward Marks of Peace and Prosperity.

The Christians  
favoured.

A.D. 285. *Carinus*, the surviving Son of *Carus*, still kept Possession of his Govern-  
ment in *Gaul*, and the *West*, giving himself up to the most abominable  
Dioclet. 1. Kinds of Luxury and Debauchery, and removing all good and vertuous Men  
from his Presence and Conversation. But at length the Election of *Diocletian*  
a little rous'd him from his Vices and Extravagancies; and being naturally  
bold and rash, he soon marched his Army against him, hoping to destroy  
him in one Battel. Upon Notice of which, *Diocletian* with great Expedition  
pass'd with his Forces from the *East* towards *Gaul*; and both Armies  
meeting in *Mæsia*, there began a bloody War between these Rivals for the  
Universe. But this lasted not long, for in a few Days *Carinus* was first  
worsted by *Diocletian*, and then overthrown in a general Battel; and soon  
after was slain by a Tribune or Colonel of his own Army, whose Wife he had  
formerly abused. By this Victory *Diocletian* remained sole Lord of the  
*Roman* Empire; but he had not been so long, before he received Intelligence  
that an infinite Number of Labourers and Peasants in *Gaul*, called  
*Bagaudæ*, had made a dangerous Insurrection in that Countrey, being head-  
ed by two Commanders, named *Amandus* and *Ælianus*. *Diocletian* ac-  
counting this War inglorious to himself, sent *Maximian*, whom he had  
made *Cæsar*, against these Rebels; who marching into *Gaul*, after some  
great Hazards and Difficulties, slew great Numbers, and dispers'd the  
rest; so that in all Places there was Peace and Tranquility. This Ex-  
pedition seems the most probable Time wherein to place that celebrated  
Story of the *Theban* Legion, which is said to have consisted of 6666  
*Christian* Soldiers, under a brave Commander named *Mauritius*, and which  
for refusing to sacrifice, was first decimated by *Maximian*, and afterwards put  
all to the Sword. Some place this Story eleven or twelve, and others twenty  
Years after; and some say it was done at *Aganum*, and others at *Ostodur-*  
*rus*.

*Carinus over-*  
*thrown and*  
*slain.*

*Maximian*  
*goes against*  
*the Bagaudæ.*

*The Story of*  
*the Theban*  
*Legion.*



*rus.* The Story at large is attended with so many great Difficulties as to History, Chronology and Geography, and supported with such weak Authorities, that several learned Men have not only doubted of the Particulars, but have pronounc'd the whole a Fable. But we shall leave that to the Determination of more nice Enquirers.

*Britop. Lat. ant.* In the second Year of *Diocletian's* Reign, a principal Commander in *A. D. 286.* *Britain*, nam'd *Carausius*, revolted, proclaim'd himself Emperor, possess'd *Dioclet. 1.* himself of that Island, and continued his Authority for seven Years successively. This and other Troubles arising, *Diocletian*, to ease himself of the whole Burthen, took *Maximian* for his Equal and Companion in the Empire, gave him the Title of *Augustus*, and the *Tribunitian* Power; all *Maximian made Augustus, and equal with Diocletian.* which was done near *Nicomedia* in *Bithynia*, in the Calends of *April*. This *Maximian* was a Person addicted to all kinds of Viciousness and Rapines; and as *Lactantius* observes, had more Courage as well as more Avarice, than *Diocletian*; yet his Courage consisted rather in a daring to commit enormous Crimes, than in a true Nobleness of Spirit. These two were notwithstanding wonderfully cemented in their Friendships, Inclinations and Designs; and *Maximian* not only behaved himself as a faithful Companion, but also as an obedient Son to *Diocletian*; so that they govern'd the Empire for many Years in Love and Unity, and obtained great Successes over their Enemies. *Maximian* was to preserve the Western Parts of the Empire, and had his principal Residence at *Rome*; where he became a Tyrant to the Senators and the richest of the Nobility. *Diocletian* retain'd the Eastern and Northern Parts to himself, and most usually resided in *Nicomedia*, where he took upon him to erect extravagant Fabricks, oppress'd many Provinces with his vast Expences, and endeavoured to make *Nicomedia* equal to *Rome* it self. At this City he winter'd this Year; and in the following Spring he march'd against *Narses* King of *Persia*, dispers'd his Forces, and oblig'd that *A. D. 287.* Monarch to come to an honourable Peace with the *Romans*. In the same *Dioclet. 1.* Year his Companion *Maximian* successfully warred against the *Germans*, and other Northern Nations, which came down with great Fury upon the Empire.

*Epiph. &c.* Tho' the Emperors were Favourers of the *Christians*, yet the *Manichees* *The Emperors Edicts against the Manichees.* gave them so just a Prejudice, that about this time they issued out an Edict against them, directed to *Julian* Proconsul of *Africa*; in which it was ordained, That the Ringleaders of a new Doctrine brought from *Persia*, who had committed many enormous Impieties, should be burnt alive, together with their Writings; and that their Followers should be beheaded, and their Estates confiscated; but that Persons in high Places should only lose their Estates, and be condemn'd to the Mines. The Reason of this Rescript was drawn up in such Terms, as that it might easily have reach'd the *Christians* in general; but we do not find that they were Sufferers by it; and the same Laws against these Hereticks, were afterwards revived by *Christian* Emperors. About the same Time there a- *A. D. 288.* rose an *Aegyptian* Heresiarch, named *Hierax*, said to be an Astrologer *Dioclet. 4.* and a Magician, who denied the Resurrection of the Body, and taught *The Hieracites* that all married People, and all Children dying before Years of Discretion, were excluded the Kingdom of Heaven, and that Paradise was no sensible Thing or Place, but only the Joy and Satisfaction of the Soul. He also taught that *Melchisedech* was the Holy Ghost, and distinguish'd the Substance of the Son from that of the Father, comparing it to a Lamp with two Cottons, as if there had been a middle Nature from which both should borrow their Light. His Followers were call'd *Hieracitæ*, or *Abstinentes*, because they abstain'd from the Use of Wine and some Meats. This *Hierax* compos'd a Treatise of the six Days Creation, all fill'd with Fables;



nevertheless his affected Piety and Austerities enduc'd many to embrace his Notions.

This Year being the twentieth from the tenth Century of the Building of *Rome*, *Maximian* celebrated some solemn Games in that City; at which time *Mamertine* the Orator made a remarkable Panegyrick upon him and his great Actions. In the following Year 289, *Diocletian* celebrated his *Quinquennalia*, or first five Years of his Government at *Nicomedia*. And now *Carausus* flourish'd more and more in *Britain*, so that we find him in the next Year reigning in Peace, and obtaining the Title of *Augustus*, notwithstanding all the Endeavours of *Maximian* to the contrary. *Maximian's* Part of the Empire was not only abridg'd by *Carausus*, but also *Diocletian's* by *Achilleus*, a valiant Commander in *Ægypt*, who seiz'd on that ancient Kingdom, proclaimed himself Emperor, and continu'd as such about six Years. In *Africk* all the Legions were drawn together in a mutinous Manner, and joining with many Robbers and Innabitants of those Parts, seiz'd upon all the publick Rents and Tributes; and these from their Continuance were called *Quingentiani*, or *Quinquagenarii*. *Narses* King of *Persia* taking Advantage from these troublesome and unsetled Times, began a dangerous War upon the Empire, and invaded *Mesopotamia*. In these Times there flourish'd two noted Christian Writers, *Victorinus* and *Methodius*, both Bishops, and afterwards Martyrs. The former was Bishop of *Passau* in *Pannonia*, who, as *St. Jerom* informs us, wrote a Treatise against all Heresies, and many Commentaries upon several Parts of the Holy Scriptures. The latter was Bishop of *Olympus* or *Patara* in *Lycia*, and afterwards of *Tyre* in *Palestine*, who wrote a large Work against *Porphyry* the Philosopher, an excellent Treatise about the *Resurrection* against *Origen*, another about the *Pythonissa* against the same Man, a Book entitul'd *The Banquet of Virgins*, one about *Free Will*, Commentaries upon the Scriptures, and other Pieces extant in *St. Jerom's* Time; of which we have still some small Remains.

A. D. 291. II. The Emperors *Diocletian* and *Maximian*, now finding the Empire in a declining Condition by means of so many Rebellions and Usurpations at home as well as Enemies abroad, resolved to strengthen their Interest and Authority by the Assistance of others. Therefore meeting at the City of *Milan*, after a solemn Consultation, they agreed, That each of them should nominate a Person to be *Cæsar*, and their Successor, and such a Person as should be able to defend the Empire, both against foreign Invaders and domestick Pretenders. This was finally determin'd at *Nicomedia*, in the following Year and Calends of *March*; where *Diocletian* made choice of a fierce and courageous Soldier nam'd *Galerius Maximian*, and surnamed *Armentarius*, as being born of a Cowherd in *Dacia*; who, tho' he had shew'd great Marks of Valour, was of a churlish and barbarous Disposition, agreeable to his Parentage. *Maximian* chose *Constantius*, surnamed *Chlorus*, a Person of noble Birth, virtuous and brave, Son of *Claudia*, Niece to the renowned Emperor *Claudius II.* who had gained such great Advantages over the *Goths*; and he, tho' he was nominated by the junior Emperor, was made senior *Cæsar*, as *Mon. Pagi* justly observes from *Eusebius*, L. 8. C. 5. These had also the *Tribunitian* Power granted them; and the better to be assured of their Fidelity, the two Emperors caused them to put away their Wives, and to marry others. Upon which *Galerius* married *Valeria* the Daughter of *Diocletian*, and *Constantius* divorced *Helena*, by whom he had the famous *Constantine*, and married *Theodora*, Daughter-in-law to *Maximian*. After this Settlement, the Wars and the Provinces were



were divided among these four, the two Emperors and the two Cæsars. All *Illyricum*, *Asia*, and the *East*, were allotted to *Diocletian* and *Galerius*; the former being to reduce *Achilleus* in *Ægypt*, and the latter to march against *Narses* King of *Persia*, and also against the *Sarmatians*. *Maximian* had *Italy* and *Africk*, and was to suppress the *Quingentiani*, and *Constantius* had *Gaul* and *Britain*, which he was to defend against the Northern Nations, as well as *Carausius*. These Commanders did so increase the Number of the Troops, that, as *Lactantius* assures us, every one of the four had a greater Army than the former Emperors had who alone governed the whole Empire. By which Means they turned the best Provinces into Deserts, became unmeasurably burthensome to the Empire, and no less insupportable than the domestick Rebellions, and the foreign Invasions.

Euseb.  
Vitar.  
&c

*Maximian* was very successful against the *Quingentiani* in *Africk*, and in a A. D. 293. short time broke their united Power, and constrained them to sue for *Diocl. 1.* Peace. After which he marched into divers Parts of *Africk*, destroying the Usurpers and Robbers in those Countries; for which he was surnam'd *Herculius*, because *Hercules* was principally employed in those Exploits. But *Diocletian* proceeded further, and called himself *Jovius* from *Jupiter*; and rested not here; but having this Year solemnized his *Decennalia* at *Nimidia*, like *Caligula* and *Domitian*, he impiously assumed the Title of *Lord*, challeng'd Divine Honours, and suffer'd his Subjects to adore him as a God. And whereas it was customary among former Emperors, to allow Petitioners to kiss their Hands, and sometimes their Cheeks; *Diocletian* on the contrary, by a publick Edict commanded, That all Men without Distinction, should prostrate upon the Ground kiss his Foot; and for the greater Magnificence, he caused his Shoes to be set with Pearl and precious Stones of the greatest Value. In this Year *Carausius*, after seven Years Reign, was slain in *Britain* by his Companion *Alectus*, who notwithstanding the Power of *Constantius*, held that Island three Years A. D. 294. longer, before he could be reduced. Not long after *Carausius's* Death, in *Diocl. 1.* the following Year *Maximian* also solemnized his *Decennalia* at *Rome*, where he was a great Oppresser of the Nobility. At the same time *Galerius* was employed against the *Sarmatians* and other Northern Nations, barbarous as his own Lineage, over whom he obtained many Advantages this Year.

*Diocletian*  
assumes divine  
Honours.

*Galerius's*  
Successes.

Euseb.  
&c.

About this Time, and the following Year, there flourished four Ecclesiasticks of considerable Note, *Phileas*, *Hesychius*, *Pamphilus*, and *Lucian*; the A. D. 295. two former Bishops, the two latter Presbyters, and all afterwards Mar- *Diocl. 1.* tyrs. *Phileas* was Bishop of *Tbmuis* in *Ægypt*, descended of a rich and powerful Family, and celebrated both for his Eloquence and Philosophy. *Hesychius* was Bishop of another City in *Ægypt*, and was chiefly remarkable for being the Correcter and Publisher of that Edition of the *Septuagint*, called the *Alexandrian Septuagint*. *Pamphilus* was a Presbyter of *Cæsarea* in *Palestine*, an intimate Friend to the famous *Eusebius*, who took extraordinary Pains to collect the Books of ancient Writers, and particularly those of *Origen*, for whom he had a more than ordinary Esteem. *Lucian* was a Presbyter of *Antioch*, a Man of great Eloquence, who apply'd himself to the Study of the Holy Scriptures, and publish'd a new Edition of the Version of the *Septuagint*, which was afterwards called *Lucian's* Edition. He is thought by some to have been the first Author of the *Arian* Opinion, since most of the Heads of that Party were his Disciples. In the following Year, and 22d day of *April*, died *Caius* Bishop of *Rome*, A. D. 296. some say by Martyrdom, after he had held that Dignity twelve Years and four Months; and was succeeded by *Marcellinus* a Roman, Son of *Projectus*, who

*Phileas*.

*Hesychius*.

*Pamphilus*.

*Lucian*.

A. D. 296.

*Diocl. 1.*

*Marcellinus*

the 25th Bi-  
shop of *Rome*.



who after a Vacancy of two Months and eight Days, entred upon the See, and continued about eight Years, being the 28<sup>th</sup> Bishop of Rome after the Apostles St. Peter and St. Paul.

The Success  
of Diocletian  
and the two  
Cæsars.

And now the Emperors and the Cæsars became more and more successful <sup>Europ.  
Victor.  
Lactant.</sup> against their Opposers and Enemies. In *Constantius's* Part of the Empire, *Allectus* in *Britain* was overthrown and slain, and that Island wholly reduc'd to the Roman Power, after ten Years Revolt. At the same time *Diocletian* overthrew *Achilleus* in *Ægypt*, pursu'd him into *Alexandria*, besieged him eight Months, and at length took him, and condemned him to be devour'd by Lions and other wild Beasts. Thus *Ægypt* was reduc'd after six Years Revolt, where *Diocletian*, according to his severe Temper, inflict-ed the most cruel Punishments, putting many Thousands of all sorts to Death; not only the Ringleaders and the Abettors, but all such as barely approv'd of the Rebellion. But *Galerius* was not so successful against the *Persians* this Year, who rashly venturing with too small an Army, was overthrown, and lost the greatest Part of his Men. *Diocletian* was then coming from *Ægypt* into *Mesopotamia*, where *Galerius* meeting him, approach'd his Litter to salute him; but *Diocletian*, without staying, or bidding him take Horse, in a haughty Manner caus'd him to attend his Litter several Miles on Foot, much blaming his Conduct and Indiscretion in these last Actions. But at length giving him Leave to depart, and retrieve his Honour, *Galerius* in the following Spring march'd with a powerful Army into *Armenia*, which *Narses* King of *Persia* had entred. In the first general Battel the Romans with great Difficulty, overthrew the *Persians*, and *Galerius* pursuing the Victory, entred *Narses's* Camp, took his Wives, his Children, his Sisters, and many of the Nobility of *Persia*, with great Riches and Booty. This Victory increas'd the Insolence of *Galerius*, and no less the Apprehensions of *Diocletian*; for upon this, he thought himself too much degraded, to carry only the second Rank of Honour, and to be only call'd Cæsar; and when at any time he received Letters with the Inscription Cæsar, he was wont to cry out in a fierce and brutal Way, *Must I still be Cæsar?* He became also so proud and elevated, as to report that *Mars* was his Father, and that he ought to be looked upon as another *Romulus*, not considering the Prejudice done to his Mother's Honour, of which he made no Account, while he desired to be thought the Progeny of a God. The Behaviour of *Constantius* was quite contrary to him and the two Emperors, who carrying himself with all Mildness and Generosity, gained the Love of all Men, and no less success in the Field than the other; for this Year he made a Conquest of the *Lingones*, and slew 60000 of their Men.

A.D. 297.  
Diocl. 11.

The Insolence  
of Galerius.

A.D. 298.  
Diocl. 12.

The Beginning  
of the Persecu-  
tion.

The Affairs of the Emperors now succeeding with an unusual Prosperity, <sup>LaFars.  
Euseb.</sup> *Diocletian* and *Maximian*, by a little Anticipation, solemniz'd their *Quindecen-nalia*, or fifteenth Year of their Government, the one in the *East* and the other in the *West*. From which Time they began to bear harder upon the *Christians* than formerly, and to shew some Resentments against a Sect that had so greatly triumph'd over the Religion of the Empire. *Diocletian* was a Man infinitely superstitious, and being now anxiously desirous of knowing some future Events, caused his Diviners to offer many Sacrifices; and while they were searching for the usual Indications in the Entrails, and the Emperor present, some *Christian* Courtiers near him made the Sign of the Cross on their Foreheads, which immediately frighted away the Demons, and put all into a Confusion. The Augurs were also in Disorder, not being able to discern the wonted Tokens; and, as if they had failed in some little Ceremony, began anew, and often repeated them, but to no Effect. Whereupon *Tages* Master of these Ceremonies, either seeing the Persons, or suspecting them, cry'd out, *That the Reason why the Sacrifices had not their usual Effects,*  
was,



was, because some profane Persons had thrust themselves into the Assembly, and mixed with the holy Solemnities. The Emperor enrag'd at this Disappointment, commanded all present to do Sacrifice, and all his Attendants upon pain of Scourging; and by a Warrant to the Commanders, order'd all the Soldiers in the Army to do the same, or immediately to be disbanded. This may be call'd the Beginning of the Persecution, tho' it reach'd not to Capital Punishments, and no further than the Soldiery; in which many honourable and profitable Posts in the Army were abandon'd by the *Christians*, who chose to forsake all rather than renounce the Worship of the true God. This was still inconsiderable as to the whole Body of the *Christians*; and *Eusebius* tells us, that their Multitudes at this Time terrify'd their Enemies, and kept them from proclaiming open War against them all. *Maximian* also shew'd great Severity to the *Christian* Soldiers, condemning them to the most servile Offices; and it was by their Hands and Labours that he rais'd those immense Structures of the Baths of *Dio- cletian* at *Rome*, the Baths of his own Name at *Carthage* and at *Milun*, with many other extraordinary Fabricks. In the Time of these Buildings, A. D. 299. great Advantages were obtain'd against the Northern barbarous Nations, Diocl. 1<sup>st</sup>. in which Wars young *Constantine* the Son of *Constantius* nobly signaliz'd his Youth by many brave Exploits; particularly he took the *Sarmatian* General Prisoner, and brought him alive to *Galerius*.

About this Time there appear'd an eminent *Pagan* call'd *Arnobius*, who being awakn'd with the Calls of Heaven, as well as the Lives of the *Christians*, presented himself before the Bishop of his City, and desired to be admitted among the Faithful. His City was *Sicca* in *Numidia*, where having been a publick Professor of *Rherorick*, and a *Pagan* of no ordinary Abilities, he was at first refus'd, till he had given some signal Evidence of the Reality of his Conversion. Hereupon he set himself to vindicate the Cause of *Christianity* against the *Gentiles*, which he did in seven Books, 'where- 'in he vigorously asserted the Truth and Excellency of the *Christian* Religi- 'on, dexterously and wittily expos'd the Follies of all *Pagan* Worship, and 'triumphantly baffled all the specious and popular Insinuations. But being 'but a Catechumen and a new Convert, he wrote not without some Errors, 'and shew'd himself better skilled in discovering the Weaknesses of *Paga- 'nism*, than proving the Truth of *Christianity*. But by this Work he remov- ed all possibility of Jealousie and Suspicion, and was joyfully entertain'd and receiv'd to Baptism; becoming ever after a strenuous Defender of the *Christians*. About the Time of the Conversion of *Arnobius*, dy'd *Cyrillus* Bishop of *Antioch*, after he had held that Dignity about eighteen Years, and was succeeded by *Tyrannus*, who continu'd in this See about thirteen Years, and was the 19<sup>th</sup> Bishop of *Antioch* after the Apostles. In the following Year, and towards the Conclusion of this Century, dy'd *Theonas* Bishop of *Alexandria*, after he had held that Dignity about nineteen Years, and was succeeded by *Peter*, a wise and eminent Governour, who continu'd in the See near twelve Years, and was the 16<sup>th</sup> Bishop of *Alexandria* after the Evange- list *St. Mark*.

*Arnobius*  
converted.

He defends the  
Christian  
Religion.

*Tyrannus*,  
the 19<sup>th</sup> Bish-  
op of *Antioch*  
A. D. 300.  
*Peter* the 17<sup>th</sup>  
Bishop of *Ale-  
xandria*.

And thus we have given an Account of the main Acts of the *Christian* Church through the three first Ages of it, and the wonderful and amazing Conquest that this Religion obtain'd over the greatest Powers of Hell and Darknesh. Insomuch that the *Christians* at this Time had without Arms over- spread the Face of the Earth; and were also so numerous, that the present Emperors dared not openly to attack them, till they had first cleared their Armies of them, and regulated their Soldiers for that Purpose. And here it may not be improper to speak a Word or two of what contributed to this stupendious Progress and Encrease; which besides the Hand of God, and the

The Conclusion  
of the third  
Century.



the miraculous Powers in the Church, seem to have been these five Things. First, the real and intrinsic Excellency of the Religion it self, which taught the most rational, and noble, and sublime Precepts : Secondly, the great Learning and Abilities of many of its Champions, who bravely defended it against all Domestick, as well as Foreign Enemies : Thirdly, the indefatigable Zeal and Industry used in the Propagation of it ; in which they thought no Hazards too great, no Difficulties insuperable, no Nations too remote, to enlarge the Bounds of the Gospel : Fourthly, the incomparable Lives of its Professors, which caus'd both the Envy and Admiration of its Enemies. Fifthly, their unparallell'd Patience and inviolable Constancy under Sufferings, in which they became more than Conquerors : And as the *Roman* Emperors triumph'd over the World, they triumph'd over the Emperors, and incontestibly shewed that they were guided and supported by an invincible and omnipotent Power.

A. D. 301.  
Diocl. 17.

The Increase  
of the Chri-  
stians.

Many Corrup-  
tions.

III. We are now arrived at the fourth Century of the *Christian* Euseb. Church, the Beginning of which was attended with the most terrible Storm and Conflict, that ever was known, and with no less Conquest and Triumph ; so that *Christianity* first vanquish'd all humane Powers, and then oblig'd them to be real Protectors. But before this glorious Advantage, God thought fit to permit such a furious Wind, as should purge all the Rubbish from his Church, and winnow all its Chaff. The *Christians*, with some inconsiderable Interruptions, had now enjoyed forty Years Peace and Prosperity, from the End of *Valerian's* Persecution ; in which Space they encreas'd to an extraordinary Degree, filled the Imperial Palaces, and obtain'd the best Offices in the State ; so that, as *Eusebius* observes, it is impossible to describe the vast Assemblies, the numerous Congregations, and the Multitudes that throng'd in every City to embrace the Faith of *Christ*. For which Reason they were no longer satisfied with the old Edifices, but erected spacious Churches from the very Foundations, throughout all Cities in the Empire. This unusual Liberty, as it put the *Christians* less upon their Guard, began by Degrees to be turned into Licentiousness, which produced many other Corruptions : Some began to envy and revile others, and were in a Manner at Wars among themselves, wounding each other with Affronts and Calumnies ; Prelates strove against Prelates, and one Congregation rais'd Factious against another. When these Things became too open and scandalous, the divine Vengeance began first to visit them with a moderate and gentle Hand, and only permitted Loss and Disgrace to fall upon those Brethren who bore Arms. But this proved not a sufficient Warning ; but regardless of all Punishments, they added Impieties to Impieties ; and many Pastors and Governors, rejecting the Sanctions of Religion, were inflam'd with mutual Contentions, studying nothing more than promoting of Dissentions and Violence, making of Schisms and Separations, and greedily challenging to themselves the Preeminence of others, as if it were earthly Dominion. When the first Visitation, mild and affectionate, would not reach the Hearts of an insensible People, God thought fit to send a second more strong and effectual ; and when the Ulcer began to putrifie, it was time to call for the Knife and the Caustick.

The Schism of  
the Miletians.

Among the Schisms at this Time, the most remarkable was that of *Meletius* Athan. Epiph. Bishop of *Lycopolis* of *Thebais* in *Ægypt*, who being convicted of many Crimes, and amongst others, of sacrificing to Idols, was depos'd in a Synod by *Peter*, Bishop of *Alexandria*. *Miletius* made no Appeal to any other Council, nor endeavour'd to recant or acknowledge his Errors, either to *Peter* or his Successors ; but made a new Schism in the Church, and separated



ted from *Peter* and the other Bishops, against whom he publish'd many Calumnies, to cover the Shame of his Deprivation, and particularly that they were guilty of too much Indulgence towards enormous Sinners and Apostates. He began his Schism in this Year 301, as Mon. *Pagi* proves; and continu'd a long time, with many followers, call'd *Meletians*.

*Lactant.* One of the most violent Promoters of the succeeding Persecution, was A. D. 302, *Hierocles* the Philosopher, successively President of *Bithynia*, and Govern- Diocl. <sup>18</sup> our of *Alexandria*; a Person who not only wrote against the *Christian* Hierocles flourish. Religion, and pretended to find many Inconsistences in the Scriptures, but also had the Confidence to equal the Miracles of *Apollonius Tyanæus* to those of our blessed Saviour. But none shew'd himself a more effectual Promoter of this Persecution than *Galerius* himself, to which he was excited not only by his own Cruelty and Superstition, but in a particular Manner by his own Mother, who was a most zealous *Pagan*, and had entertain'd an insuperable Prejudice against the *Christians*, who frequently shew'd a Detestation of her Religious Rites. Wherefore to gratifie her Resentments as well as his own, he repair'd to *Nicomedia*, and us'd all Methods to engage old *Diocletian* to proceed in what he had formerly begun, and to ruine the *Christians* entirely. He had many Consultations with him during a whole Winter, and while it was believ'd abroad that they were treating about State-Affairs, they were only projecting a new Persecution. *Diocletian* loving his Ease, cou'd not willingly hearken to new and violent Councils, but shew'd *Galerius* How dangerous it was to disquiet the Empire with so much Confusion and Bloodshed; which must needs be vastly great, since the *Christians* were so ready at all times to lay down their Lives; therefore he judg'd it sufficient to purge the Court and the Army from Men of that Religion. Finding this would not satisfy the furious *Galerius*, he betook himself to his old King-craft, which was to resolve upon all commendable Actions without taking Advice, that the Honour might redound to himself alone; but to take Council in hazardous Matters, that the Blame might fall upon others. Therefore he declar'd he wou'd hear the Opinion of his Friends and Confidants; and accordingly some Judges and military Commanders were admitted to Council; amongst whom, some declared the *Christians* Enemies to God, and therefore ought to be destroy'd; and others, out of Complaisance, were too ready to assent to what *Galerius* should please to determine. All which did not satisfy *Diocletian*, who to do all Things compleatly, sent to consult the Oracle of *Apollo Miletius*; *Diocletian* consults the Oracle, and consents. from whence receiving an Answer as from a true Enemy to *Christianity*, he yielded, as tho' he had received his Directions from Heaven: Yet still he mov'd for Moderation, that it might be done without Blood, while *Galerius* insisted that the *Christians* might be burnt alive. The last Thing determin'd, was to fix upon a proper and auspicious Day for the Beginning this great Work, which at length was determin'd to be 23<sup>d</sup> Day of the next *February*, when the *Terminalia* were usually celebrated among the *Romans*; and this was chosen as a happy Omen, that they shou'd put a Term and Period to the *Christian* Religion. This was resolv'd in Winter, in the latter End of the Year 302, or the Beginning of the following, 303.



From the Beginning of the tenth great Persecution of the Church,  
to the first Establishment of Christianity by Humane Laws un-  
der the Emperor Constantine the Great.

*Containing the Space of about 10 Years.*

*The Tenth* general PERSECUTION.

A. D. 303. I. ALL Things being thus established between the Emperor and his  
Diocl 11. *Cæsar*, in the 19<sup>th</sup> Year and 8<sup>th</sup> Consulship of *Diocletian*, and  
upon the 23<sup>d</sup> Day of *February*, the tenth and last general Persecution  
began in the City of *Nicomedia*. In the Morning of which fatal Day,  
the Prefect of the City, accompany'd with some Officers, repaired to  
the Church of the *Christians*, and having forc'd open the Doors, sought  
for the Image of the God they worshipp'd; but finding none, took the  
Sacred Books and other Things they found, and threw them into  
the Fire, filling all Places with Force and Violence. This was done in  
the View of *Diocletian* and *Galerius*, who held some Debate whether Fire  
should be set to the Church, but the former over-rul'd that, as being of  
dangerous Consequence to the City; whereupon Officers were employ'd  
who in a few Hours levell'd that lofty Building with the Ground. In the  
following Day an Edict was set up, commanding all Churches to be  
demolish'd, and the Scriptures to be burnt; that all *Christians* should be  
incapable of any Honours and Offices; that no Rank and Dignity should  
exempt them from Torture, and that they should be out of the Prote-  
ction of the Law, and have no Power to right and vindicate themselves  
by Suit. Upon the Publication of this Edict, a certain *Christian* took  
the Liberty both to tear it down, and to rally the Emperors; who be-  
ing immediately seiz'd, after he had endur'd all sorts of Torments with  
admirable Patience, he was burnt alive. This Edict was succeeded by  
another, which commanded all the Prelates of the Church to be put in  
Bonds, and all imaginable Methods to be used to compel them to sacrifice.  
Yet the Severity of these Edicts did not satisfy the barbarous *Galerius*,  
who, to push on *Diocletian* to the utmost Extremity, secretly caused the  
Imperial Palace to be set on Fire; and this not sufficiently moving the  
wary *Diocletian*, he repeated the Fact, and charg'd all upon the *Christians*,  
making Report, *That they had conspired with the Eunuchs to murder the Empe-  
rors, and that they had been in great danger of being both burnt with the Palace.*  
This drove *Diocletian* beyond all the Restraints of Reason, and in a Fury  
resolv'd to compel all Persons to sacrifice, beginning with his Daughter  
*Valeria*, and his Empress *Prisca*. He put several of the Eunuchs, and  
Courtiers of the greatest Credit to Death, particularly *Dorotheus*, *Gorgoni-  
us* and *Peter*; which last courageously endured all the Tortures of Scourg-  
ings, Gridirons and Fires. Several Presbyters and Deacons were seiz'd on,  
and without Proof, condemn'd and executed; and also *Anthimus* Bishop  
of *Nicomedia*, was beheaded, with whom was join'd a great Number of  
Martyrs. No Regard was had to Age, Sex, or Order, and not contented  
with single Executions, whole Houses full were burnt at once, and Doves  
ty'd together with Ropes, were thrown into the Sea, with Millstones about  
their



their Necks. Nor was the Persecution confin'd to *Nicomedia*; for the Judges were sent to all Temples to force People to sacrifice; the Prisons were every where crowded, and unheard of Tortures invented; and that none but *Pagans* might have the Benefit of the Law, they plac'd Altars in the very Courts of Judicature, where every Person was oblig'd to offer Sacrifice before he could plead: So that Men came before their Judges as before their Gods. New Edicts were daily sent into other Cities and Provinces; so that in a short Time the Persecution spread through most of the Empire, and became almost universal.

*Euseb.  
Lactant.*

This dreadful Persecution continu'd ten Years under *Diocletian* and his Successors; but for most of that Time in the Eastern Parts of the Empire, where, as *Eusebius* intimates, the Corruptions of the *Christians* were greatest. At first it was more universal, and carry'd on with such Violence and Severity, that *Diocletian* and his Colleague vainly thought they had compleated their Work; and accordingly they told the World in some Inscriptions, *That they had utterly defaced the Name and Superstition of the Christians, and had restored and propagated the Worship of the Gods.* It is impossible to enumerate the vast Multitudes of Martyrs in all Parts, or to set forth the infinite Variety of their Miseries and Torments; for, as *Lactantius* observes, a hundred Tongues and the loudest Voice were insufficient for such a Labour. The Deaths were innumerable, and exceeded all Relation: Some were beheaded, as in *Arabia*; some devoured by wild Beasts, as in *Phœnicia*; others slain by breaking their Legs, as in *Capadocia*; some were hung up with their Heads downwards, and suffocated by slow Fires, as in *Mesopotamia*; and others were broil'd upon Gridirons, as in *Syria*. In *Pontus* some had sharp Reeds thrust up under all their Nails, and others had melted Lead poured upon their naked Skins, which ran down and burnt the most necessary Parts of their Body, while others without any Commiseration, endured obscene Tortures unfit to be related, which the impious Judges us'd as a Demonstration of the Acuteness of their Wit, as if the Greatness of that consisted in the most unnatural Inventions. In *Egypt* infinite Numbers of Men, Women and Children suffer'd various kinds of Deaths; some of whom, after their Fleish had been torn off with torturing Irons, after they had been rack'd, most cruelly scourg'd, and sustain'd Torments of different Sorts, and horrible to be heard, were committed to the Fire, and others drown'd in the Sea. Other some chearfully offered their Necks to the Executioners; some dy'd under their Tortures; others perish'd with Hunger. Again, others were crucify'd, some according to the ordinary Manner of Malefactors, and others after a more cruel Manner, being nailed with their Heads downwards, and left to die by Famine. But the Torments and Indignities which the Martyrs sustain'd in the Province of *Thebais*, surpass all Relation; who with sharp Shells instead of torturing Irons, were torn all over their Bodies till they expired. Women were ty'd by one of their Feet, and by certain Engines hoisted up into the Air with their Heads downwards; and their Bodies being entirely naked, were made a most detestable and inhumane Spectacle. Others were ty'd by the Feet to great Boughs of Trees, violently wrestled and forced together by Machines, which being let go, in a Moment rent the Bodies of the Martyrs all in Pieces. All which was not for a few Days, or short Time, but continued for the Space of whole Years; sometimes no more than ten, at other times above twenty were destroyed; sometimes not less than thirty, at others near sixty; and again at another time a hundred Men together, with very small Children and Women, were executed in one Day, being condemn'd to various and interchangeable

*The Continu-  
ance and Se-  
verity of it.*

*The Variety  
of Deaths.*



Kinds of Punishments. In *Phrygia* the Soldiers invested a populous City, consisting all of *Christians*; and setting Fire to it, Men, Women and Children, while calling upon God, were all consum'd in the Flames.

Great Numbers of Prelates, Bishops and Clergymen, suffer'd in this Persecution, far too many to be nam'd; till at length some of the Governors of Provinces, weary'd with Slaughters, and satiated with the vast Effusion of Blood, pretended to shew Tokens of Clemency and Humanity, declaring, *It was unfit to pollute the Cities with the Blood of the Inhabitants, and to defame the mild Government of the Emperors with the Deaths of so many Subjects.* Therefore they thought it sufficient to discourage the *Christians*, by making them miserable in this Life, and setting Marks of Infamy upon them. Accordingly, some had their Ears, Noses and Hands cut off, and others their Eyes put out, and one of their Legs disabled. *Eusebius* says, it is impossible to reckon up the innumerable Multitudes of the *Christians* who had their right Eyes put out and sear'd with a hot Iron, and of those who had their left Legs made useless by torturing Instruments: After which they were condemned to the Mines, not so much for the Service they could do, as upon the Account of the Miseries they shou'd endure. All kinds of Arts were made use of to eradicate *Christianity* and establish *Paganism*; and particularly the greatest Care was taken to destroy the holy Scriptures, but all in vain. All the Time, the *Christians* gave strange and noble Instances of the most undaunted Bravery; they throng'd to the Tribunals of their Judges, and freely declar'd their Opinions and Religion, despised the Threatnings and Barbarity of their Enemies, and receiv'd their last Sentences with a Smile. Yet some of them were not free from unwarrantable Practices; and as some prest too forwards to Death and Torments, so others leap'd off the Tops of Houses to avoid the Malice of their Enemies; and some Ladies in *Antioch* drown'd themselves to escap'd being ravish'd by the Soldiers. Others were far more culpable, and out of Fear deliver'd up their Bibles; and too many, to avoid Torments, apostatiz'd. But far the greatest Part of the *Christians* behav'd themselves so manfully, that neither Fears nor Charms could fasten upon them, at once giving undeniable Evidences both of their own Fortitude, and of the irresistible Power of our Lord that went along with them. Among whom we ought to mention *Donatus*, to whom *Lactantius* writ his Account of this Persecution, who was tormented nine several Times by three different Governors; by *Flaccinus*, by *Hierocles*, and by his Successor *Priscillian*. In all these Cruelties the Emperor *Maximian* willingly joined with *Diocletian* and *Galerius*; so that these three wild Beasts exercis'd their Barbarities upon all the Provinces from the *East* to the *West*. Only *Gaul* was free, where the good and mild *Constantius* govern'd; but being urg'd by his Superiours, he made a slight Pretence of pulling down some of the *Christians* Churches, without any further Damage. Once he politickly pretended to prosecute them, and commanded all the Officers of his Household to join in the *Pagan* Sacrifices, or immediately leave their Places; but when some of them did so, he sent them away with great Disgrace, generously declaring, *That those Men who were not true to their God, would never be faithful to their Prince.*

During these dismal Transactions, the Emperor *Diocletian* finding these Affairs to succeed according to his Desire, resolv'd to repair to *Rome*, from whence he had been absent many Years, there to celebrate his *Vicennalia*, or twentieth Year of his Reign, and also to triumph for all his former Conquests and Victories. All this was perform'd upon the 20th Day of *November* with great Solemnity, being accompany'd with his Colleague *Maximian*, and the two *Cæsars*, *Constantius* and *Galerius*. In this Triumph was expos'd an

Other Punishments.

The Behaviour of the Christians.

Gaul free from Persecution.

Diocletian's Triumph.

Euseb. &c.

Lactant. Victor. &c.



an infinite Mass of Treasure of the Spoils of the *East*, of *Ægypt*, and several Countries by them subdu'd. There were many Chariots full of Arms, and Vessels of Gold and Silver, and many renown'd Prisoners, particularly the Wife and Children of the King of *Persia*, with many Kings and Commanders of the *Alanes*, the *Catti*, and other Nations. As soon as all these Solemnities were over, *Diocletian*, who was always haughty and imperious, shew'd how little he cou'd bear those Marks of Liberty that the *Romans* still retain'd; at which he became so uneasie, that tho' the first of *January* was near, in which he was to enter upon his ninth Consulship, yet he cou'd not be prevail'd on to stay till that Day at *Rome*, but he began his Consulship at *Ravenna*. The Winter was both extreemly A.D. 304. cold and rainy; so that the Journey did so affect his Health, that it threw *Diocletian* into a lingring Sickneſs, and brought him into a low and uncomfortable Condition, which detain'd him in *Italy* the whole Summer. But tho' he was almost incapacitated from acting himself, his Lieutenants, and more especially *Galerius*, carry'd on the Persecution, particularly in *Palestine*, where *Eusebius* himself resided, and was an Eye-witneſs of infinite Barbarities. In the first Year of the Persecution, he takes notice of the Martyrdoms of *Procopius*, *Alphæus*, and *Zaccheus* in *Cæsarea*, and of *Romanus* in *Antioch*; who with great Glory conquer'd the Malice of their Persecutors. In the second Year the Persecution in those Parts became more violent and sharp, and became memorable for the triumphant Deaths of *Timotheus* at *Gaza*, *Timolaus*, *Dionysius*, *Romulus*, *Agapius*, and several others at *Cæsarea*. In *Rome* Pope *Marcellinus* suffer'd upon the 24th Day of *October*, after he had held the Dignity of Bishop eight Years, seven Months and fourteen Days. In this Time of Persecution there was a Vacancy in the Church of above three Years.

*The Persecution carried on by others.*

*Laffant.* In the mean Time *Diocletian* was brought very low by his Sickneſs, and being carry'd in a Litter, arriv'd at *Nicomedia* in the latter End of the Year; where upon the 13th of *December* he fell into so deep a Swoon, that all despair'd of his Life. Yet he escap'd this long Sickneſs, but never regain'd such entire Perfection of Health as former; for ever after this he had some Fits of Madneſs, which return'd upon him some particular Times, tho' in the Intervals he had his Understanding perfect. Not long after his first Appearance abroad, which was on *March* 1st. 305. *Galerius* came to him, not to congratulate his Recovery, but to compel him to resign the Empire. This violent ambitious Man had lately made the same Attempt upon *Maximian*, threatening him with a civil War if he refus'd to resign; but began with *Diocletian* in a more gentle Manner, intimating, That since he was become aged, and less able to bear the Fatigues of Government, he ought to give himself some Repose, after so much Application and Toil, according to the Example of *Nerva* towards *Trajan*. *Diocletian*, uneasie at such a Proposal, alledg'd, That a Resignation was dishonourable to him who had born so sublime a Character, and unsafe for one who in so long a Reign must have created many Enemies; therefore *Nerva's* Case was very different from his. But if to be of equal Dignity with himself, wou'd satisfy *Galerius*, he was willing to conferr that Favour upon him. The other, who had form'd a Project of making himself sole Emperor, and finding this wou'd not answer his End, pretended, That the Order which *Diocletian* had begun, of having two Emperors with supream Power, and two Assistants to them with inferior Power ought ever to be maintain'd. And then he concluded more roughly, That if the Emperor would not retire, and make way for him, he would look to himself; for he wou'd be no longer contented with his present Dignity. The old Man, now much broken and dispirited, having receiv'd Letters from *Maximian*, and heard that *Galerius* was augmenting his Forces, at length, with

*Diocletian's Sickneſs.*

*Being threatened by Galerius.*



with fervile Tears consented to what he was unable to remedy. However *Diocletian* still endeavour'd to be concern'd in the Nomination of the two designed *Cæsars*; but in that also *Galerius* over-rul'd, and appointed two Creatures of his own, call'd *Severus* and *Maximinus*, contrary to the Opinion of the other, both wicked and barbarous Persons, and agreeable to his own Disposition. All Things being thus concerted in secret, on the first Day of *May*, this great Affair came to be declar'd; when the Soldiers were drawn up, old *Diocletian*, with Tears in his Eyes told the Men, *That he was now become infirm; therefore he was resolved to rest himself after so much Labour, and to deliver up the Empire to those who were able to sustain the Burthen of it.* And accordingly he nominated the two new *Cæsars* that *Galerius* had appointed, contrary to all Mens Expectations, who hop'd that young *Constantine* should have been one. After this *Diocletian* divested himself of his Imperial Robes; and, like a Soldier who had obtain'd his Dismission, retired; drove through *Nicomedia*, and so pass'd over to *Salona* in his own Countrey *Dalmatia*, where he return'd to his private State, and to his primitive Name *Diocles*. And thus the great Act of Resigning the Command of the World, which some Authors extol and applaud, appears from this Account out of *Lactantius*, to have been an Act of meer Necessity and Constraint. This was done upon the first Day of *May*, 305, under the fifth Consulships of *Constantius* and *Galerius*, *Diocletian* being now about 60 Years of Age, and having reign'd 20 Years, 7 Months, and 14 Days, from the Beginning of the *Diocletian Æra*. *Maximian* by Consent also resign'd the same Day at *Milan*, having reign'd with the Title of *Augustus* almost 19 Years.

Here signs the  
Empire.

Maximian  
does the same.

A.D. 305. II. Upon the Resignation of *Diocletian* and *Maximian*, the Empire in course devolv'd upon the two *Cæsars*, *Constantius* and *Galerius*, Men as different in their Tempers and Dispositions, as in their Births and Educations. Wherefore, to prevent any future Disputes that might arise from such a Disparity of Inclinations, they agreed to make a distinct and independent Division of the Empire between them, which was the first Division of that kind; for tho' the Empire had often been govern'd by two Emperors at one time, yet it was never independently divided before. *Constantius* had the Western Parts of the Empire, namely, *Italy*, *Sicily*, the greatest Part of *Africk*, together with *Spain*, *Gaul*, *Britain* and *Germany*; and *Galerius* the Eastern and the largest Share, namely, *Illyricum*, *Pannonia*, *Macedonia*, *Thrace*, all the Provinces of *Greece*, and the lesser *Asia*, together with *Ægypt*, *Syria*, *Palestine*, and all the *East*. This Division being made, the Government of so many Provinces seem'd too great a Charge to the pacifick Temper of *Constantius*, who chusing rather to govern well than to govern much, freely relinquish'd the Provinces of *Africk* and *Italy* to *Galerius*, contenting himself with *Gaul*, *Spain*, *Britain*, and his Part of *Germany*. *Galerius*, on the other side, finding the Affairs of the Empire difficult to manage with Security to himself, allotted the Government of *Italy* and *Africk* to *Severus*, and the Government of *Ægypt*, *Palestine*, and the *East*, to *Maximin*; reserving to his own immediate Management, the Provinces belonging to *Illyricum*, *Greece*, and *Asia-Minor*. So that the World was in a manner govern'd by four Heads, *Constantius* and *Galerius* independent Emperors, and *Severus* and *Maximin*, *Cæsars* dependent upon *Galerius*. *Constantius* the first and senior Emperor, was about 54 Years of Age when he entred upon this Government, which he manag'd to the great Satisfaction and Approbation of all Men, preserving his Provinces from all kinds of Wars, Rebellions, and other Miseries, during his short Reign. The *Gauls* not only lov'd him, but almost ador'd him, before he was Emperor;

The 40th Ro-  
man Emperor.

The Empire  
divided into  
independent  
Parts.

The Character  
of Constanti-

Vitar.  
Zosim.  
Euseb.  
&c.



ror; for under his former Administration they had escap'd the pernicious Policy of *Diocletian*, and the bloody Temerity of *Maximian*. His principal Aim was to encrease the Happiness and Riches of his Subjects, it being his declar'd Opinion, *That it was better for a Prince to have his Nations Wealth diffused, and in the Hands of many, than to be lock'd up in his own Coffers*; concurring with *Trajan*, who compar'd the Exchequer to the Spleen, the great Growth of which hinder'd the Body's Nourishment. He so little affected Pomp and Splendor, that on Festival Entertainments, he generally borrow'd Furniture and Plate from other Persons for the Use of his Table. And being in his former Administration reproach'd for his Poverty by *Diocletian's* Ambassadors, he only intimated his Wants to the People, and in a few Hours amass'd such infinite Sums from their voluntary Contributions, as astonish'd these Strangers; while he inform'd them, *That the Love of the People was the surest Treasure of the Prince, and that his Subjects Money was by that Means always at his Devotion, which he never thought safer than when they were Keepers of it*. After the Ambassadors Departure, he return'd all the Subsidies that were presented him; being by his voluntary Poverty richer than *Diocletian* and the other Princes who were his Partners. He was of an affable, brave and generous Temper, and not only the *Christians*, but likewise all that were subject to him, were extremely happy under his excellent Government.

*Lactant.  
Euseb.*

On the other side, those Provinces under the Care of *Galerius*, were miserably harass'd, and oppress'd by the Insolencies and Extortions of that Tyrant; who continually loaded his Subjects with such Taxes and Impositions, and us'd such barbarous Methods in collecting them, that the State of Affairs look'd as dismal as if the Empire had been over-run by Foreign Enemies. All Places were full of Grief and Fear, all Mens Fields were measur'd, an Account was taken of all their Trees, and Vines, and their Cattle; upon the slightest Suspicions of Concealment, Men were scourg'd and tortur'd; Children were hung up in Sight of their Parents; Slaves were oblig'd to accuse their Masters, and Wives their Husbands. None but Beggars were exempted from these Oppressions; but this impious Man us'd other Methods with them, gave Orders to gather them all together, to put them into Vessels and drown them in the Sea; by which Means he found an effectual Expedient to keep all Men from making Poverty an Excuse for not paying of Taxes. His inhuman Practices also extended to Men of the highest Rank, who were put to many cruel and ignominious Deaths, such as Crucifixion, and throwing to wild Beasts; for Beheading was accounted an extraordinary Favour. As for the *Christians*, for whom he had the greatest Hatred, he not only condemn'd them to Tortures, but to be burnt in slow Fires, after this horrible Manner; They were first chain'd to a Post, then a gentle Fire set to the Soles of their Feet, which contracted the *Callus* of the Foot till it fell all off from the Bones; then Flambeaux just extinguish'd were clapt to all the Parts of their Bodies, so that they might be tortur'd all over; and Care was taken to keep them alive by throwing cold Water in their Faces, and giving them some to wash their Mouths, lest the Extremity of the Anguish shou'd dry up their Throats and choak them. Thus their Miseries were lengthned out whole Days, till at last, their Skin being quite consum'd, and they just ready to expire, they were thrown into a great Fire, and had their Bodies burnt to Ashes; after which their Bones were ground to Powder, and thrown into some River. At the same Time, in the East the Persecution was carried on with fresh Rage and Cruelty by the bloody *Maximin*, who at his entring upon his Government, issu'd out Orders to quicken the Governors of Provinces in putting the Laws in strict Execution against those who refus'd to comply with the publick Rites and Ceremonies

*The Character  
of Galerius.*

*His Cruelty  
towards the  
Christians.*

*Maximin fol-  
lows his Ex-  
ample.*



monies of the Empire. To which purpose, while Officers were making Proclamation at *Cæsarea*, and summoning Men by Name out of a publick Roll, *Apphianus* a young Gentleman of *Lycia*, then Scholar to *Eusebius*, pressing through the Crowds, caught hold on the Hand of *Urbanus* the Governor, forc'd him to let fall his Sacrifice, and gravely reproved him for those Impieties. Whereupon he was immediately apprehended, put to the severest Torments imaginable, and thrown half dead into the Sea; his Brother *Ædesius* for the same Fact suffering the same kind of Martyrdom, and almost at the same time at *Alexandria*, not to mention innumerable others who gloriously ended their Lives.

The Persecution  
ceases in the  
West.

Thus were the *Christians* severely treated by *Galerius* and *Maximin*; but the Persecution in *Italy*, *Spain*, *Africk*, and those Parts, ceased about the time of *Maximian's* Resignation, after it had continu'd about two Years.

Euseb.  
St. Aug.  
&c.

The Council  
of Cirtha.

And now the Church obtaining some Rest in the Western Parts, the Bishops and Clergy began to meet in several Places, to consult about the Case of such as had lapsed in the Persecution, and of those call'd *Traditores*, such as had deliver'd up the Bibles and consecrated Vessels belonging to the Church. And in this Year we read of two Councils or Synods, one at *Cirtha* in *Africk*, and the other at *Eliberis* or *Elvira* in *Spain*. The first consisted of eleven or twelve Bishops of *Numidia*, who met at the House of one *Donatus*, in order to ordain a Bishop in the Room of *Paul* Bishop of *Cirtha*, who had been a *Traditor*; *Tigiris* Primate of *Numidia* being President of this Synod. These Bishops, who were afterwards the Heads of the *Donatist* Faction, accus'd one another mutually in the Synod, of complying too much with the *Heathen* Magistrates; and all of them fearing they shou'd be convicted of the Crimes they laid to each other's Charge, they absolv'd one another, referring themselves to the Judgment of God. After which, they ordain'd *Silvanus*, who had been a *Traditor*, Bishop of *Cirtha*, notwithstanding all the Opposition made by the Clergy, and Persons of Note in the City to the contrary. The Council of *Eliberes* consisted of nineteen Bishops

The Council of  
Eliberes.

and twenty six Presbyters, who made many Canons and Constitutions relating to Penitents, the Lapsed, and other Matters, in which they establish'd a rigorous Discipline. We have an Account of 81 Canons here made; but the Variety of the Rules, and the little Order shewn in placing them, make learned Men believe, that the Canons attributed to this Council, are an ancient Code, or an ancient Collection of the Councils of *Spain*. Not long after this Council, in the following Year 306. the Persecution raging in *Ægypt*, *Peter* Bishop of *Alexandria* publish'd his excellent Canonical Epistle a little before *Easter*, being urg'd by many of the Lapsed, who desir'd to be reconcil'd, and receiv'd into the Church. In this he gave several Rules how such Persons ought to be treated, carefully examining all the Circumstances which might augment or diminish the Quality of the Crime, and shewing singular Prudence in tempering the Rigour of Punishment by a reasonable Moderation, without which, Justice wou'd be weakned by too much Indulgence; and as he did not lengthen out Penance by too severe Methods, so neither did he deceive the Sinner by too remiss an Easiness. It is believ'd, that about this Time *Peter* depos'd *Meletius* Bishop of *Lycopolis*, of whom we have given some Account in the Year 301.

Peter writes  
his Canonical  
Epistle.

In the mean Time the good Emperor *Constantius*, in the second Year of his Reign, repair'd to *Britain*, and residing at *Eboracum*, or *Tork*, and there falling into some Sickness, he began to be extreemly concern'd for the Safety of his Son *Constantine*, who for several Years had been kept at the Court of *Diocletian*, as an honourable Plodge for his Father's

Euseb.  
Laëtant.  
Zosim.

Fide-



Fidelity ; and since his Resignation, in that of *Galerius* in the *East*. *Galerius* hated *Constantius*, and was jealous of his Son, whom he wou'd often have remov'd by a violent Death, but he knew that the Army admir'd *Constantine*, and wou'd revenge it. He sought therefore under pretence of Games and Martial Exercises to have dispatch'd him, but all in vain ; for as the Hand of God was visible in protecting him so long, so it appear'd most signally now in the last and critical Moment. His Father had often sent for him, and had been as often deny'd ; and particularly in this present Sickness he had renew'd his Importunity : So that *Galerius* being asham'd to deny this reasonable Request, sign'd him a Pass to take with him the next Day, resolving upon some Artifice to stop him in his Journey, and prevent his Arrival in *Britain*, and therefore order'd him to come the next Morning to receive his final Instructions. But *Constantine* having some Apprehension of his Designs, as soon as *Galerius* had retir'd to his Rest, took Post-Horses with all Speed, and at every Stage where he arriv'd, besides those few he us'd himself, he hamstring'd all the Horses he left behind him. *Galerius*, on Purpose to delay him, did not open his Doors till Noon ; and then calling for him, and understanding that he was gone the Night before, he immediately commanded several Men to pursue him ; but hearing soon after that the Post-Horses were all disabl'd, he burst into a violent Passion of Rage and Vexation. In the mean Time *Constantine* travell'd with the utmost Expedition ; and arriving at *Tork*, he found his Father weak, and past Recovery. *Constantius* at the Sight of his Son, in a sort of a Rapture leapt out of his Bed, and receiv'd him with all the Marks of Joy and Paternal Affection, gave him several useful Instructions and Directions, and particularly recommended the poor *Christians* to his Care and Pity. Being demanded which of his Children shou'd succeed him, he having two Sons by *Theodora* ; neglecting his second Wife and her Progeny, he cry'd aloud, *None but the pious Constantine !* and shortly after expir'd in the Arms of this beloved Son. Thus dy'd *Constantius*, a Prince of admirable Vertues and Accomplishments, and infinitely belov'd and lamented by all his Subjects. He dy'd on the 25<sup>th</sup> Day of *July*, in his own Consulship with *Galerius*, being in the 56<sup>th</sup> Year of his Age, and having reign'd only one Year, one Month, and 25 Days from the Resignation of *Diocletian* and *Maximian* ; but above 13 Years under the Title of *Cæsar*, before he was Emperor.

Young Constantine's Policy.

The Death of Constantius.

Euseb. Lactant. &c.]

III. The excellent *Constantius* being dead, his Son *Constantine* proceed- A. D. 306. ed to celebrate his Obsequies ; which he did with all imaginable Pomp and Splendor. All Persons honour'd that blessed Emperor with Praises and Acclamations, and unanimously agreed, That the Succession of the Son in the Empire was a Resurrection of the deceas'd Father ; and forthwith they saluted him Emperor of the *West*, with the highest Marks of Joy and Satisfaction. Every Man's Eyes were fixt upon this Prince ; his tall and comely Personage, the Strength and Firmness of his Body, but especially the Vertues and Endowments of his Mind, gave an early Omen of the future Happiness of his Reign. He was a Prince of a noble and vigorous Spirit, of profound Policy and Capacity, and of no less Modesty than Magnanimity ; and a Prince, whom God of his Bounty rais'd up to perform wonderful Things for his Servants. He was now about 32 Years of Age, and according to the most receiv'd Opinion, he was a Native of *Britain*, which has been confirmed by several others ; but *Mon. Pagi* and some others seem'd to have made it appear, that he was born in *Naissus* in *Dacia*, now call'd *Nissa*, a Town in *Servia*. His Parentage was very noble by his Father's Side, as being descended from the Empe-

The 4<sup>th</sup> Roman Emperor.

His Character.



for *Claudius II.* and he, as it is believ'd, from the great *Vespasian*; but his Mother *Helen* was a Woman of inferiour Quality, of *Drepano* in *Bithynia*; but yet a good *Christian*. This, no doubt, contributed to his future Conversion; and the first Ordinance he made after his Advancement, was to give the *Christians* the free Liberty of their Religion.

*Constantine* for a considerable Time contented himself with the Name of *Cæsar*, and not immediately assum'd the Title of *Augustus* or Emperor, expecting that the Senior Emperor thou'd have sent him that Title, but in vain: For as soon as his Image, wreath'd with the Imperial Laurel, was presented to *Galerius*, he was so transported with Rage, as to condemn both it and the Messenger to the Fire; but was dissuaded from the Execution by his Friends, who were sensible of the Mischiefs of exasperating an already displeas'd Army. Therefore, that he might seem to allow that voluntarily which he wanted Power to prevent, he sent the Purple to *Constantine*; but withal proceeded to a new Contrivance, which was to create *Severus* Emperor and *Augustus*, as being the elder Man, and *Constantine* only *Cæsar* in Partnership with *Maximin*; so that instead of being next to himself, he might be the last of the four. But *Constantine* stood in no need of his Approbation to confirm his Title to the Empire; his Father's declar'd Will for his Succession, and the universal Consent both of the Army and the whole *West*, put his Right beyond all Dispute. His Image, according to the Custom of new Emperors, being expos'd in *Rome*, immediately provok'd the Ambition of *Maxentius*; and taking an Opportunity in the Absence of *Severus*, whose Government the *Prætorian* Soldiers hated, he proclaim'd himself Emperor by their Assistance, and some considerable Officers then in *Rome*, upon the 27th Day of *October*. He was Son to old *Maximian* by *Eutropia*, an ordinary Woman of *Syria*, and Son-in-law to *Galerius*; and was very popular among the Soldiers, whom for Recompence he allow'd to commit intolerable Outrages and Disorders in the City. This was some Surprize to *Constantine*, but a greater to *Galerius*, who with all speed sent *Severus* to suppress him, with an Army that had formerly serv'd under *Maximian*, and order'd him to march directly to *Rome*, knowing that those Soldiers who had tasted the Pleasures of that Place, wou'd endeavour both to preserve the City, and to make it their Head Quarters. *Maxentius* beginning to reflect upon the Boldness of his Attempt, and the approaching Danger, to strengthen his Interest, sent the Purple to his Father *Maximian*, who had liv'd in *Campania* ever since his Resignation of the Empire; and declar'd him now Emperor a second time. *Maximian*, who had resign'd his Dominions against his Inclinations, and was longing for a Change in the State of Affairs, accepted of it with great Satisfaction. In the mean Time *Severus* march'd with his Army, and in the following Year arriv'd at the very Walls of *Rome*; but his Soldiers considering against whom they were to fight, immediately abandon'd him; so that he was constrain'd to fly, and to shut himself up with a Handful of Men in *Ravenna*, to avoid old *Maximian* who had now re-assum'd the Empire, and was marching that Way. Finding that he cou'd not avoid being deliver'd up, he at length resign'd his Imperial Purple; but this Submission cou'd only purchase him an easie Death, which was by opening his Veins; which happen'd a little before the Month of *April*.

*Maximian* well knew the furious Temper of *Galerius*, and fearing that he might join with *Maximin*, and revenge this Defeat, fortify'd *Rome*; and having settled the principal Affairs, he march'd into *Gaul*, and to strengthen his Interest, married his youngest Daughter *Fausta* to *Constantine*, about the Month of *May*. In the mean Time *Galerius* gather'd together all his Troops,

*Galerius enraged.*

*Maxentius sets up in Rome.*

*Maximian re-assumes the Empire.*

A.D. 307.  
Const. i.

*Severus slain.*

*Constantine marries Fausta.*

*L. 27. c. 11.  
Euseb. &c.*



Troops, and in a great Rage march'd into *Italy* against *Maxentius*, fully resolving to ruin all the Inhabitants of *Rome*, and particularly to destroy the whole Body of the Senate. But he was soon stopt in his furious Career; for his own Soldiers, upon their near Approach to *Rome*, considering the Consequence of this unnatural War, began to desert, and were in a very staggering Condition. This threw him into such a terrible Fright, Galerius's Miscarriage. that fearing the Fate of *Severus*, he cast himself at his Soldiers Feet, and servilely begg'd, *That they would not deliver him up to his Enemies*; and then march'd back with such Fear and Consternation, that a small Body of Men wou'd have been sufficient to have ruin'd him. Infinite Ravages and Outrages were permitted by him, and committed by his Army in all Parts of *Italy* in their March; so that instead of being a *Roman* Emperor, he became the Plunderer of *Italy*, retiring back into his own Part and Division, after he had in a savage Manner destroy'd the whole Countrey. *Maxentius*, who at first made some Shew of Piety and Compassion to the Case of the *Christians*, after this Success, became more insolent both towards them and his other Subjects; abandoning himself to the most sensual Vices, and the most horrid and impure Actions; which in a short time brought him to the most oppressive Acts of Cruelty and Tyranny. And to compleat his Character, he afterwards added the detestable Arts of Magick, and other infernal Delusions; in the Exercise of which he became one of the most intolerable Oppressors that *Rome* ever knew. By the Assistance of his Army he maintain'd himself in his Usurpation, and kept *Rome* and *Italy* six Years; but he soon lost *Africa* to another Usurper nam'd *Alexander*, who set up for Emperor, and continu'd four Years under that Title. The Character of Maxentius

Constant. Victor. In the mean Time the restless *Maximian* made use of all Methods to regain his former Dignity and Authority, who, tho' he had a Share with his Son *Maxentius*, was no ways satisfy'd with it; but at his Return to *Rome* he endeavour'd to ruine him; and rais'd such Confusions and Mischiefs among the *Prætorian* Soldiers, that he caus'd himself to be driven out of *Rome*, almost as ignominiously as *Tarquin* had been of old. From hence he repair'd to *Galerius*, then at *Carnuntum*, knowing him to be his Son's inveterate Enemy. He pretended he came to concert with him some Things relating to the publick Good; but in Reality he hop'd under this Pretence of Reconciliation, to find Means to destroy him, and possess himself of his Share of the Empire, since he was now thrust out of his own. *Galerius* was at this Time busily employ'd in creating of an Emperor in the Room of *Severus* deceas'd; and this was *Licinius* a particular Friend of his, originally the Son of a poor Labourer in *Dacia*, but a very politick and experienc'd Commander; and to give the greater Authority to the Choice, old *Diocletian* was sent for, and was present at the Solemnity. *Maximian* was very urgent with his old Partner to re-assume the Empire; but nothing cou'd move *Diocletian*, who made Answer, *If he could see the Quiet he enjoy'd at Salona, and the Cabbages he had plant'd with his own Hands, he wou'd be sensible that he was not to be tempted to so great a Trouble.* *Licinius* was created in the Month of *November*, and tho' he had the Concurrency of *Diocletian*, yet *Maximin* in the *East* resented it extreamly, and wou'd neither be contented any longer with the Title of *Cæsar*, nor allow *Licinius* the Precedence: Upon which *Galerius* sent many Messengers to induce him to submit to this Order; but *Maximin* wou'd neither yield to his Entreaties nor his Commands. *Galerius* finding nothing wou'd prevail, resolv'd to put an End to this second Rank of Dignity, and so extinguish the Title of *Cæsar*; therefore, as he declar'd himself and *Licinius* the proper Emperors, so he gave to *Maxentius* and *Constantine* the Title of Sons of Licinius join'd in the Empire.



Emperors, and quite excluded *Maximin*. But hearing shortly after that *Maximin* had boldly assum'd the Title of *Augustus*, he also gave the same Title to *Constantine* and *Maxentius*.

The Character  
of Maximin.

And Cruelties  
to the Chri-  
stians.

Pamphilus  
tortur'd and  
imprison'd.

A. D. 308.  
Const. 3.  
His Works.

Marcellus,  
the 29th Bish-  
op of Rome.

Maximian's  
Treachery,

*Maximin* having made himself Emperor of the *East*, and having a powerful Army, soon discover'd himself in his proper Colours, and shew'd that he was a thorow-pac'd Tyrant; as well in respect to his Subjects in general, as to the *Christians* in particular. In all Respects he nearly resembled *Maxentius* at *Rome*, and even surpass'd him in Impieties. He was vastly timorous and superstitious, and an extraordinary Favourer of the Impostors about Idols and Dæmons; and he presum'd not to stir or act in any Affair without Divinations and Responses of Oracles; so that Magicians and Inchanters were by him promoted to the highest Places of Honour. Upon which Account, he us'd his utmost Endeavours to revive declining *Paganism*, and impos'd a more severe and cruel Persecution upon the *Christians* than the former Emperors had done. In the preceding Year, and fourth of the Persecution, he went to *Cæsarea* and *Palestine*, there to celebrate his Birth-Day in *December*, which was done with great Variety of Shews and Spectacles. But all had been nothing, if the *Christians* had born a Share in the Triumphs of that Day. Accordingly *Agapius*, who had been before sentenc'd to the wild Beasts, was brought forth into the Amphitheatre, and being invincible to all Perswasions, was deliver'd over to the Mercy of a She-Bear, who only left him so much Life, as to be able to survive till the next Day, when with Stonesty'd to his Feet, he was thrown into the Sea. Not long after, in the fifth and present Year of the Persecution, *Eusebius's* dear Friend *Pamphilus* was apprehended, and brought before *Urbanus* the President, who endeavour'd to turn him by all the Arts of Insinuation and Terrour; but all in vain. The Martyr remain'd immoveable, and generously despis'd his Threatnings, which so enrag'd the Governor, that he commanded him to be put to the acutest Tortures; and when they had more than once rak'd his Sides, and torn off his Flesh with Iron Pincers, he was sent to keep Company with the other Confessors in Prison, the Governor himself being immediately after disgracefully turn'd out of his Office, and with Shame enough condemn'd to Death by the Emperor. But not all the Misery and Torment *Pamphilus* endur'd, cou'd fright *Eusebius* from his Friend: He visited him in Prison, and diligently assisted him in his Occasions, and during his two Years Imprisonment they mutually employ'd their Time to great and useful Purposes. And as formerly they had published the *Greek* Translation of the *Septuagint*, taken out of *Origen's Hexapla*, for the Use of the *Palestine* Churches; so now they compos'd an elaborate Apology in Defence of *Origen*, to vindicate him from those rude Censures and Reflections which the hasty and indiscreet Zeal of some had cast upon his Memory. About this Time *Marcellus* a *Roman*, and Son of *Benedict*, was made Bishop of *Rome* on the 18th Day of *February*, after a Vacancy in the See of three Years, three Months, and twenty five Days. He held this Dignity one Year and almost eight Months, and was the 29th Bishop of *Rome* after the Apostles *St. Peter* and *St. Paul*.

The impatient *Maximian* still finding his Projects fruitless, withdrew himself again into *Gaul*, with Designs no less wicked than the former; for tho' both *Constantine* and his Father had married two of his Daughters, he plotted against his Life; and in order to effect it, laid aside his Imperial Habit. The *Franks* were then in Arms; so that *Constantine* was obliged to march against them; but his Father-in-law perswaded him that Part of his Army would be sufficient for that War; all with a Design to have the rest of his Army in his own Power, and that *Constantine* for want of Soldiers might be overwhelm'd by the *Franks*. He was easily perswaded by one, whose



whose long Experience gave Authority to his Advices; so after a few Days, when *Maximian* believ'd his Son-in-law was engag'd among the *Barbarians*, he again assum'd the Purple, brake in upon the publick Treasury, distributed large Sums among the Soldiers, and gave out false Reports concerning *Constantine*. But all was soon turn'd upon him; for *Constantine* receiving Notice of his Actions, return'd with incredible Expedition, so that *Maximian* was surpriz'd in his new Usurpation, and also abandon'd by the Soldiery, upon which he fled to *Marseilles*, and shut himself up there. *Constantine* soon follow'd him, and invested the Place; and having demanded a Personal Conference from the Walls, he calmly ask'd him, *What he himself had done, and what could push on Maximian to act so indecently as he had done?* The other answering him very scurrilously, those about him set open the Gates to *Constantine's* Soldiers; so that this rebellious Emperor, and treacherous Father-in-law, was now in *Constantine's* Power, who satisfy'd himself with laying his Crimes before him, and reprimanding him, stript him of his Imperial Purple; but carried his Resentments no further, leaving him both his Life and his Liberty.

And Defeat.

Euseb.  
&c.

This was the sixth Year of the Persecution, which was still carried on with the most imaginable Fury by *Maximin* in the *East*, who issu'd out new Edicts in every Province, commanding that all the decay'd Idol Temples shou'd be immediately repair'd; That all Persons, Men, Women, Servants, and young Children, should be compell'd to do Sacrifice, and by all Methods forc'd to eat Part of the Flesh that had been offer'd; and that all Provisions expos'd to Sale in the Markets shou'd be defil'd with such Things as had been sacrificed. These Things encreas'd the Troubles and Miseries of the *Christians*, which prov'd so vast and prodigious, that many of the *Gentiles* themselves cou'd but condemn the Barbarities of the Emperor and many of his Officers. *Eusebius* has given a particular Account of the intolerable Cruelties practis'd in *Palestine* by the Governor *Firmilian*, who succeeded *Urbanus*; and of the Martyrdoms of two famous Virgins *Valentina* and *Thea*, with *Paul*, *Antoninus*, *Zebina*, *Germanus*, and many others; for which, he assures us, the Stones and senseless Matter miraculously wept, to reprove the barbarous and unmerciful Disposition of Men. In the following Year, which was the seventh of the Persecution, his dear A. D. 309. Friend *Pamphilus*, who had been two Years a Prisoner, was brought forth Const. 7. with his Companions. The Judge knowing *Pamphilus* to be of an invincible Constancy and Resolution, only ask'd, *Whether he would yet comply*; and having received both from him and his Companions a flat Denial, Sentence of Death was pass'd upon them. But between Sentence and Execution, *Pamphilus's* Servant *Porphyrius* interpos'd, a young Man of good Parts and Learning not above eighteen Years of Age, who boldly requested that the Bodies of the Dead might receive decent Burial. But he paid dear for his forward Zeal, the Tormenters being commanded to exercise all their Faculties upon him, who rak'd off his Flesh till they had laid bare the most inward Recesses of his Body, all which he endur'd with incomparable Patience; after which, being order'd to be burnt in a slow Fire, he suck'd in the Flames at a Distance, entertaining his Friends in the Midst of his Torments with a most serene undisturb'd Mind, till his Soul mounted up, leading his Master the Way to Heaven, who shortly after followed him with his Companions. But the Rage of their Enemies dy'd not with them, the Governor commanding their Dead Bodies to be kept by a military Guard four Days, that they might remain a Prey to wild Beasts; but when neither Birds nor Beasts came near to touch them, they were permitted to be decently interr'd. *Eusebius* thus de-

The Persecution  
still rages in  
the East.

Pamphilus  
suffers.



Eusebius re-  
tires to Æ-  
gypt,

Where he is  
imprisoned.

Rome afflic-  
ted.

Eusebius the  
30th Bishop of  
Rome

deprived of his dear Companion, withdrew himself from *Cæsarea*, and retired into *Ægypt*, where he found the Persecution so far from abating, that it encreased together with the Heat of the Climate, especially in the Parts about *Thebais*, where he tells us, he daily beheld the most dismal and deplorable Spectacles, and such Numbers executed, that the very Edges of the *Pagan* Swords were dull'd, and the Tormenters themselves, tho' relieving one another, tired out. All which Time they discovered not only the highest Constancy, but the most impatient Desire of Martyrdom, Sentence being no sooner past upon the first, but others immediately crowded up to the Tribunal, confessing themselves *Christians*. During his Residence in these Parts, *Eusebius* was seized and thrown into Prison; but how long he remained there, or by what means he was delivered thence, we have no certain Account.

Tho' in the Western Parts of the Empire the *Christians* had Peace, yet *Rome* was not exempt, which sufficiently felt the Cruelties of the Tyrant *Maxentius*, who not only oppress'd the *Christians*, but also condemned *Marcellus* Bishop of *Rome* to keep Beasts in a Stable, and then banished him on *October* the 7th, after he had held this Bishoprick one Year, seven Months, and twenty Days. After a Vacancy of about seven Months, about *April* in the following Year 310, he was succeeded by *Eusebius* the Son of a *Grecian* Physician, who suffered under this Tyrant about four or five Months after, and was the 30th Bishop of *Rome* after the Apostles *St. Peter* and *St. Paul*. After his Death there was a Vacancy in the See of *Rome* of above nine Months.

A. D. 310.  
Const. 4.

IV. The Persecution having continued about seven or eight Years, God thought fit to abate it in the middle Parts of the Empire, as it had been before in the *West*; and as he had chastized his Servants, he began now to punish the great Persecutors with untimely and miserable Deaths. These Persecutors were *Diocletian*, *Maximian*, *Galerius*, *Maximin* and *Maxentius*; who were all Enemies to Morality as well as *Christianity*. The first that fell was the wicked *Maximian*, who having lost the Dignity of an Emperor, and the Regard due to a Father-in-law, proceeded to new Conspiracies against *Constantine*, and endeavoured to corrupt his own Daughter *Faulsta* to murder her Husband; all which being discovered by her, and all his impious Designs detected, *Constantine* could not safely allow him any greater Mercy than to permit him to chute his own Death, which *Lactantius* tells us, was Hanging: A Death sufficiently ignominious for one who had governed the *Roman* Empire near twenty Years with great Glory and Reputation. But the Hand of Heaven was more visible and signal in the Punishment of that grand Promoter of the Persecution *Galerius*, who in the Midst of his vast and nefarious Projects, was visited by an incurable and intolerable Disease. It began with an Impostume and Ulcer bred in his secret Parts, and a *Fistula in Ano*, which spread after an unheard of Manner, and entered into his inmost Bowels; and tho' the Cancer encreased slowly and gradually, yet it puzzled all the Arts of the most excellent Physicians and Surgeons. And while all humane Means became ineffectual, Recourse was had to the *Pagan* Gods, and Prayers were made to *Æsculapius* and *Apollo* for his Recovery; and some Relief was pretended to have come from the latter. But he grew still worse and worse, and his Death seemed very near; for the Ulcer had consumed all the Bottom of his Belly, his Bowels were laid open, and daily rotting, and his Buttocks were over-run with Putrefaction. Some bold, but unhappy Physicians, would not desist; and tho' they had no Hopes of Success, yet they still tried new Remedies; which drove the Evil inwards, even through his Bones to the

Maximian's  
Villany,

And Death.

Galerius's  
strange Discom-  
fort.

Euseb.  
Lactant.



the very Marrow, so that Worms began to breed within him. The Stench that came from him was so noysome, that it was perceiv'd, not only over all the Palace, but in the very City likewise; and the Passages of his Urine and Excrements were now mixt, all the Membranes being corroded that separated them. He was devour'd by Vermin, and the whole Mass of his Body was turn'd into an universal Rottenness. Some living Creatures, and others that were boiled, were applied to the putrefied Parts, to try if the Heat would draw out the Vermine; and this indeed opened a vast Hive of them; yet a second Impostumation discovered a more prodigious Swarm, so that his Bowels seemed to dissolve all into Worms. A Dropsie joined to all these Ills, did monstrously disfigure his Body: All the upper Parts were quite exhausted, and dried like a meer Skeleton covered with a dead Skin; but at the same time all his lower Parts were swelled up like Bladders; so that the Shape of his Feet was scarce to be perceiv'd. With all these he had insupportable Pains and Torments, greater than he had inflicted upon the *Christians*; which caused him frequently to bellow out like a wounded Bull; and he often endeavoured to kill himself, and caused several of his Physicians to be slain, because their Medicines were ineffectual.

*Last Ant.  
Euseb.*

In all this dreadful Misery, *Galerius* languish'd a full Year; when at A. D. 311. length his Conscience was awaken'd, and he was forced to give Praise, and Const. 3. make Confession to the Supreme God: So that in the Intervals of his Torments, he often cried out, *That he would re-build the Church of Nicomedia, and that he would repair the Mischiefs he had done to the Christians.* Being in his last Agonies, and having consulted *Constantine* and *Licinius*, he published this following Edict in his and their Names. *A- mong our other Cares for the Advantage of the Publick, one was to reduce all to the Observation of the ancient Laws and constant Discipline of the Romans; and particularly to oblige the Christians, who had forsaken the Religion of their Fathers, to return to a better Mind. Having observed that they, moved by their own Reasons, had been guilty of a stiff and obstinate Abandoning the Sanctions of their Ancestors; and that according to their different Humours, they were framing new Laws, by which they might govern themselves, and were falling into Divisions, and forming separate Assemblies. Upon which we issu'd out our Edicts, obliging them to return back to their first Institutions, which had good Effects upon many; but still great Numbers continu'd firm to their Rules; and as on one side they did not offer a due Worship to the Gods, so on the other side they did not adore the God of the Christians. We therefore having Regard to all these Things, and being mov'd by our Princely Compassion, and our constant Clemency towards all Men, have thought fit to extend this our Grace and Indulgence even to the Christians: And therefore we do not only allow them to continue in their Religion, but permit them to hold Assemblies for their Worship; provided they act nothing contrary to their establish'd Discipline. In a particular Rescript we will signify our Pleasure to our Judges for their Direction. In the mean Time we expect that the Christians, in return to this our Favour, shall supplicate their God for our Health, and the Prosperity of the Common-wealth; so that they may still hope to enjoy our Protection in their respective Habitations.* This Edict was published in *Nicomedia*, in the last of *April*, where the Prison-Doors were set open, and *Donatus*, with many other *Christians*, set at Liberty. Yet all this did not avert the Judgments of God from *Galerius*; his Putrefaction encreas'd, till it quite wasted his whole Substance; so that a few Days after the Publication of his Edict he expired, having recommended his Wife and Son to *Licinius*, and put them into his Hands. This was the miserable End of that great Persecuter *Galerius*, after an impious Reign of a little above six Years, since the Resignation of *Diocletian*. At his Death he left

*His Edict in  
favour of the  
Christians.*

*He dies miserably.*



left the Empire divided among four; *Constantine* Emperor of *Gaul, Spain, Britain* and *Germany*; *Licinius* his Successor, Emperor of the Provinces of *Illyricum, Greece, and Asia Minor*; *Maximin, Cæsar*, but since called Emperor of *Ægypt* and the *East*; and *Maxentius*, Usurper, but since called Emperor of *Italy* and *Africk*, tho' the latter was possess'd by another Usurper named *Alexander*.

Maximin enlarges his Dominions.

His Superstition and Tyranny.

Peter of Alexandria suffers.

Miltiades, the 31st Bishop of Rome.

Upon the News of the Death of *Galerius*, the Tyrant *Maximin* in the *East*, us'd all possible Expedition to enlarge his own Dominions, and in a short time possess'd himself of *Asia* and *Bithynia*, which now belonged to *Licinius*. This Success so swell'd his Mind, that he became a more severe Oppresser of his Subjects and a more cruel Persecuter of the *Christians* than before. That he might restore declining *Paganism*, he commanded new Temples to be erected in every City, and others with all Diligence to be repair'd. He constituted great Numbers of Priests for the Idols, and over them he appointed a Chief-Priest for every Province; which were distinguish'd not only by their rich Habits, like the chief Officers of the Court, but also by a military Guard of a considerable Body of Men. That *Paganism* might be universal, *Maximin* commanded all the Meat sold in Markets to be first offered to Idols, or to pass through some Rites of Idolatry, so that none could eat of it, without being in some manner or other polluted with those Abominations. Besides, he proceeded to the Commission of all kinds of lewd and extravagant Actions, pillag'd his Provinces with unreasonable Taxes and Impositions, and became an insupportable Burthen to Persons of all Degrees and Professions. In all his impious Practices he succeeded according to his Wilhes, only in those against the *Christians* he was daily defeated; for they continually despised his Fires and Swords, his Racks and Engines, his Tortures and wild Beasts; and whilst he endeavour'd to destroy the Sacred Scriptures, they retain'd them in their Souls, triumph'd and sung *Hallelujah's* out of them in the midst of the Flames. Other *Christians*, to whom he pretended to shew Mercy, had their Eyes bor'd out, and some their Hands, or Feet, or their Noses and Ears, cut off, as Marks of Infamy; which they look'd upon as Scars more honourable than those of the greatest Commanders. Among the many that suffer'd Death, *Lucian* a renowned Presbyter of *Antioch*, was brought to *Nicomedia*, and having made an Apology for his Religion in the Presence of the Emperor, he was committed to Prison, and then executed. Many Bishops in the *East* also suffer'd, among whom was the celebrated *Peter* Bishop of *Alexandria*, who was beheaded after he had gloriously perform'd the Duty of the See about eleven Years. Upon his Death there was a Vacancy in the Bishoprick for above a Year. In the same Year, after a Vacancy of about nine Months, *Miltiades*, or *Melchiades*, succeeded in the Bishoprick of *Rome*; he continued about two Years and an half in the See, and was the 31st Bishop of *Rome* after the Apostles *St. Peter* and *St. Paul*.

In this Year *Alexander*, after four Years Usurpation of *Africk*, was subdu'd, and the Province reduc'd to the Power of *Maxentius* at *Rome*. For a considerable Space *Africk* and the Western Parts of the Empire had been freed from Persecution; but now Disturbances of another Nature began to arise in the Church of *Carthage*, which afterwards prov'd a vast Mischiefe to the Church in general. They began soon after the Death of *Menfurius* Bishop of *Carthage*, when several Persons desiring to succeed in his See, assembled the neighbouring Bishops to ordain a Bishop of *Carthage*, without citing thither the Bishops of *Numidia*, as had been usual in such Cases. The Design of these Persons did not succeed according to their Intentions; for not one of them was chosen Bishop, but another Person nam'd *Cæcilian*, Arch-deacon of *Carthage*, who was ordain'd by *Felix* Bishop of *Aptungis*. The Bishops of *Numidia* being offended at their being slighted, and not call'd to this



this Ordination, and being solicited by some Enemies of *Cæcilian*, repaired this Year to *Carthage*, to the Number of Seventy. They durst not enter into the Church where *Cæcilian* had Possession; but being receiv'd by those who call'd them, they cited him to appear before them, and defend himself. This Bishop undauntedly reply'd, *That if there were any Proofs against him, the Accuser might appear and produce them*; but his Enemies having nothing personal to object against him, accus'd *Felix* who had ordain'd him, of being a *Traditor* in the late Persecution, and therefore incapable of bestowing a valid Ordination upon him. *Cæcilian* either mistrusting the Innocence of *Felix*, or unwilling to enter upon this Controversie, made Answer to his Enemies, *That if Felix had not conferr'd upon him Episcopal Orders, he submitted to be ordain'd by them a second Time*. Upon which, *Purpurius* Bishop of *Limata*, a subtle Projector, advised those of his Party, to make a Shew of accepting this Proposition, and when *Cæcilian* should come to receive Ordination, instead of laying Hands on him, they should put him under the Censure of Penance; which Advice had been executed, had not *Cæcilian* been detain'd by his Friends, who would not suffer him to trust himself to the Fury of his Enemies. Upon his not appearing, the Bishops of *Numidia* condemn'd him, and ordain'd *Majorinus* in his Room, alledging three Reasons for the Deprivation of *Cæcilian*: First, because he refused to appear before the Council; Secondly, because he had been ordain'd by *Traditors*; and Thirdly, because being Arch-Deacon, say they, he had hinder'd the carrying Victuals to the Martyrs in Prison. After the Bishop had severally pronounc'd their Sentences against *Cæcilian*, and ordain'd *Majorinus* Bishops of *Carthage*, they sent a circular Letter to all the Bishops of *Africa*; exhorting them to separate themselves from the Communion of *Cæcilian*. But notwithstanding this Letter, and all their Endeavors, *Cæcilian* continu'd in his See, and in Communion with a great Part of the Bishops of *Africa*, and with all the other Bishops of the World; who looking upon the Proceedings against him as violent and unjust, declared themselves in his Favour, and against the *Numidians*, who had now made a Schism in the Church. This was the Beginning of the famous Schism and Faction of the *Donatists*, which for a long time caus'd such great Disturbances in the Church.

The pretended Council of Carthage.

The Beginning of the Donatists.

East.  
Sec.

V. A great Part of the *Roman* Empire now lay under intolerable Miseries and Afflictions, as Famines, Pestilences and such like Calamities; and likewise the horrid Cruelties and Oppressions of the two Tyrants *Maximin* in the *East*, and *Maxentius* in *Rome*. The Insolencies and Outrages of the latter came daily to the Ears of *Constantine* in *Gaul*, whom God had now design'd for a glorious Deliverer, and a noble Triumpher in his Cause. This great Man being solicited by an Embassy sent to him by the Senate and People of *Rome*, took up a Resolution worthy of so generous a Mind, to march against *Maxentius*, and free the City from the Tyrannies and Extravagancies of that Usurper. Accordingly, having taken upon him the Title of *Mag-nus*, in the latter End of the Year 311, he entred *Italy* with an Army of about 90000 Foot and 8000 Horse; and in the following Year against all Opposition he advanc'd almost up to the Walls of *Rome*. Not long after his ingaging in this Expedition, like a good and prudent Man, he began to consider of some Assistance beyond the meer Strength and Courage of his Forces; and knowing that there was great Variety of Deities at that Time ador'd in the World, his first Care was to learn which of these to fix upon, and implore as his Protector and tutelar Guardian. He observ'd the fatal Miscarriages of his Predecessors, who had violently stood up for the Multiplicity of Gods, had repos'd entire Confidence in their Assistance, and courted their Favour by all the formal

The Beginning of Constantine's great Attempts.

His Religious Care.


N n n

and



and fond Rites of Worship ; that notwithstanding their Zeal, their Wars had been generally unprosperous, and their Ends unfortunate and untimely : On the contrary, That his Father had acknowledg'd and adored one only God, and him the supreme Governor of the World, who had wonderfully prosper'd his Undertakings, and given him many illustrious Instances of a Divine Power and Goodness through the whole Series of his Life. These Considerations made him resolve to lay aside the vulgar Deities, by which the World had been so long impos'd upon, and to adhere only to the God of his Father ; to whom therefore he humbly address'd himself, beseeching him to make himself known to him, and to effectually assist him in this Expedition. And Heaven heard his Prayer, and answer'd it in a Manner so surprising and miraculous, that *Eusebius* who relates the History, acknowledges, that it would not have been credible, if he had not receiv'd it from the Emperor's own Mouth, who publickly and solemnly ratify'd the Truth of it with his Oath. The Army being near *Rome*, and the Emperor employ'd in these devout Ejaculations, near the 27<sup>th</sup> Day of *October*, and the Sun declining about three a-clock in the Afternoon, there suddenly appear'd a Pillar of Light in the Heavens in the Fashion of a Cross, with this plain Inscription on or about it, ΤΟΥΤΩ ΝΙΚΑ, *In this overcome*. *Constantine* was not a little surpriz'd at this strange Spectacle, as also were the whole Army that beheld it ; and the Officers and Commanders prompted by the *Augurs* and *Aruspices*, look'd upon it as an inauspicious Omen, portending an unfortunate Expedition. The Emperor himself knew not what use to make of it, till at Night our blessed Saviour appear'd to him in a Vision with the Cross in his Hand, which he had shew'd him the Day before, commanding him to make a Royal Standard like that which he had seen in the Heavens, and cause it to be continually carry'd before him in Wars, as an Ensign both of Victory and Safety.

He is directed  
by a miracu-  
lous Appear-  
ance.

Early in the next Morning, *Constantine* informed his Friends what had hap-<sup>Euseb.  
&c.</sup> pened, and sending immediately for Workmen, sat down by them, and describ'd to them the Form of the Standard, which he commanded them to make with the most exquisite Art and Magnificence ; and accordingly they made it after this manner : A long Spear plated over with Gold, with a traverse Piece at the Top a little oblique, in the Fashion of a Cross ; to which Cross-piece was fastned a four-square Curtain of Purple, embroider'd and beset with Gold and precious Stones, which reflected a most amazing Lustre, and towards the Top of it were pictur'd the Emperor in the Midst of his two Sons. On the Top of the Shaft above the Cross stood a Crown overlaid with Gold and Jewels, within which was placed the sacred Symbol, namely the two first Letters of Christ's Name in *Greek*, X and P, the one being struck through the other thus  This Device he afterwards wore in his Shields, as not only

He makes a  
Standard ac-  
cordingly.

appears from *Eusebius*, but also from the Coins extant at this Day. This Imperial Standard in all his Wars was carry'd before him ; and in Imitation of this he caus'd Banners, which they call'd *Labara*, to be made for the rest of this Army, which were continu'd by his *Christian* Successors, tho' not always in the exact Form. The *Pagan* Writers make no express Mention of the famous Apparition of the Cross, as it is natural to expect from them : But they confess and acknowledge, that it was a currant and uncontradicted Report in the Mouths of all, that before this Emperor's great Engagement, an Army in the Air was seen to come down from Heaven, Persons of great Strength and Stature, with vigorous and cheerful Looks, and bright flaming Armour, who were heard to say, *We seek for Constantine, we are come to assist him* ; as the *Heathen* Orator assures us in that very Oration, wherein he congratulated the Victory. *Constantine*



## Chap. VIII. CONSTANTINE, &c. the 41st Rom. Emp. 467

*tine* had an extraordinary Curiosity to be further instructed in these Divine Significations; and therefore calling for some *Christian* Bishops, demanded of them, *Who this God was, and what was meant by this Sign?* They inform'd him, *That the Person who had done this, was the only begotten Son of the only true God; the Sign that appeared to him, was the Symbol of Immortality, and the Trophy of that Victory which this God, while he was upon Earth, had gained over Death:* After which, they explain'd to him the Reasons of his coming down from Heaven, and the State of his Incarnation, and undertaking the Cause of lost Mankind. He heard their Discourses with singular Pleasure and Satisfaction, but kept himself upon the Reserve, like a wary and politick Man, not yielding too much at first: He often compar'd the Heavenly Vision with what they had discours'd to him upon that Argument, and the more he did so, the greater Satisfaction he receiv'd; not doubting but that in due time God would more perfectly discover these Things to him; in order to which, he resolv'd at leisure Hours to peruse the Holy Scriptures. But in this he kept his Thoughts to himself, till he might with all Safety declare them publicly to the World.

*He is instructed by Bishops,*

*And peruses the Scriptures.*

*Ensch.  
Lactant.  
Zosim.*

Furnish'd with these pious Resolutions, *Constantine* proceeded with all the Skill and Courage of an excellent Commander. In the mean Time *Maxentius* in *Rome* had abandon'd himself to Ease and Luxury, as well as Charms and Inchantments, dividing his Hours between Pleasure and Superstition. He never went out of the Walls of the City, and seldom out of the Palace; so extremely idle and unactive, that to remove into the *Salustian* Gardens, tho' to enjoy a fresh Scene of Pleasure, was accounted a Journey and an Expedition, as a certain Orator justly reflects upon him. But *Constantine* now approaching, he saw that he must of necessity leave the City, and meet him; and therefore he plied the Altars with various Sacrifices, and commanded the *Sibylline* Oracles to be search'd; from which the Answer brought him, was, *That that Day the great Enemy of Rome should perish;* all which he understood of *Constantine*, and apply'd the Success to himself, and the rather because it was then his Birth-Day. Thus, putting all Things in the best Posture, he quitted the City, and came out against *Constantine* with a far more numerous Army, consisting of 170000 Foot and 18000 Horse, a great Part of whom being *Romans* and *Italians*, and having so severely felt of his Tyranny, desired nothing more than to see him fall at his Enemies Feet. However, the Engagement was fierce and bloody, till Victory having hover'd for some Space, rested on *Constantine's* Side; for the Enemy's Cavalry being routed, the whole Army fled, and hoping to escape the nearest Way by a Bridge of Boats which *Maxentius* had built over the *Tyber*, and had contriv'd it with secret Springs and Engines to drown *Constantine* if he pass'd that Way, were caught in their own Snare, and fell into the Pit they had digged for others: For the Engines giving way, the Boats parted, and over-press'd with the Weight of the Company, sunk to the Bottom of the River, and *Maxentius* himself along with them, whose Body being found, his Head was stricken off, and carry'd triumphantly upon a Pole before the Army. And this was the deserved End of an impious Tyrant and bloody Persecuter, after he had usurp'd and possess'd a great Part of the *Roman* Empire for a little above six Years.

*He engages with Maxentius.*

*Maxentius slain.*

*Ensch.  
Lactant.  
&c.*

*Constantine* having obtain'd this compleat Victory, made a triumphant Entry into the City, being met by the Senate, Nobility, and infinite Throngs of People, whose chearful Faces, and loud Acclamations sufficiently testify'd the Sense they had of their great Deliverance, publicly styling him *Their Saviour, Redeemer, and Author of their Happiness.* But

*Constantine enters triumphantly into Rome.*



*Constantine* wou'd attribute nothing to his own Power and Policy, but all to the Bounty of Heaven; therefore the first Thing he did, was to set up a standing Monument of his Gratitude to that God, by whose Assistance he had gain'd the Victory, which he did by erecting a Statue to him in the most conspicuous Part of the City, holding in his Hand a long Spear in Form of a Cross, with the same Inscription he had seen in the Heavens, and also another Inscription in the Basis, intimating, 'That under the Influence of that victorious Cross he had delivered the City of Rome from the Yoke of Tyrannical Power, and had restored to the Senate and People their ancient Splendor and Glory. Several other Monuments with Inscriptions were erected for him, of which Remains are still to be found among the Antiquities of Rome, particularly at the Foot of Mount *Palatine*, a triumphal Arch, whereon this great Deliverance is acknowledg'd to have been wrought 'by the Impulse and Assistance of God, as well as the Courage and Puissance of *Constantine*. From this Year began that noted *Æra* or Period of Time call'd *The INDICTION*; and about this Time, we are assured, that *Constantine*, commanded by publick Edict, that no Man for the future should suffer the Death of the Cross, which till now was look'd upon as the most ignominious of all others. Having settled Affairs at Rome, and endear'd himself to all sorts of Persons, to shew himself grateful for the Benefits he receiv'd, he gradually and more openly declar'd himself for the *Christians*; and this Year he and his Colleague *Licinius* publish'd the first Law in favour of them, and sent a Copy of it to *Maximin* in the East, declaring their miraculous Progress, and expecting that he shou'd follow their Example. This made *Maximin* extreamly uneasie, who being neither willing to grant, nor yet daring to deny their Desires, suppress'd their Edict, and directed a Rescript to *Sabinus*, 'Setting forth the Care and Pains his Predecessors *Diocletian* and *Maximian* had used to secure their Religion against the Incroachments of *Christianity*; that at his coming last Year to *Nicomedia*, he had been sollicit'd both there and in other Places, that no *Christian* might be suffered to inhabit their City: However, his Pleasure was, that the Governors of Provinces should use no Severity against the *Christians*, but treat them with all Mildness and Moderation, and try by such Methods to reduce them to the Worship of the Gods, which if any would hearken to, they shou'd be most readily receiv'd; but if they had rather persist in their own Religion, they should be left to their own Freedom. This Rescript, as it was extorted, so it was so straightened, that it lost most of its Effect. The *Christians* knew the Zeal and Fierceness of this Man's Temper too well to trust him, no Provision being made in it for their Churches, but only a general Indemnity from Trouble; they durst neither build Churches nor hold publick Assemblies, nor for the present safely profess themselves *Christians*, but kept upon their Guard, waiting for a more fit and favourable Season. In these Times the See of *Alexandria* being vacant somewhat above a Year, *Achillas* was made Bishop of the Place, who held this Dignity not above five Months before he died, and was succeeded in the Year 313 by the celebrated *Alexander*, who worthily fill'd the See about 13 Years, and was the 19th Bishop of *Alexandria* after the Evangelist *St. Mark*.

The Indiction begins.

The first Law publish'd for the Christians.

Maximin unwillingly complies.

Alexander the 19th Bishop of Alexandria

Ensb. Laſant.

In the mean Time *Constantine* daily proceeded in his Kindnesses to the *Christians*, received their Bishops with all due Honour and Respect, taking them with him in his Journeys, and often entertaining them at his own Table. All which the *Pagans* beheld with an envious and malignant Eye, as what portended the fatal Declension, if not the final Destruction of their Religion. This was no small Concern to *Maximin* in the East, or even to old *Diocletian*, who liv'd long enough to see all his former great Designs blaſt-



blasted and ruined. But what most nearly affected him, was *Constantine's* Orders to pull down all the several Pictures and Statues of old *Maximian*. Now *Diocletian's* Statues and his being always coupled together, the Disgrace of the one drew that of the other after it. *Diocletian* seeing this Affront put upon his Statues, which no Emperor before him had ever seen in his own Time, and being overprest with a Load of Grief and Guilt, he resolv'd to put an End to his Unquietness. The Hand of Heaven began now to be visibly upon him; so that he was in a perpetual Uneasiness, and could neither eat nor sleep; but was heard to sigh and groan continually, and was often seen in Tears, sometimes tumbling on the Bed, and other times on the Ground. Thus he who had governed the World with no small Reputation above twenty Years, was now so dejected, dispirited and mortify'd, that he dy'd partly of Hunger, and partly through Anguish and Madness. This hapned on the 3d Day of *December* 312, above seven Years after his Resignation of the Empire, and in the 68th Year of his Age.

*Euseb.  
Lactant.  
Zosim.*

VI. Thus prosperous was the State of *Christianity*, and now nothing obstructed its Progress and full Possession of the World, but the Power of *Maximin* in the East. *Constantine*, to carry on the great Work, thought it convenient to strengthen his Alliance with *Licinius*, and to give him his Sister *Constantia* in Marriage; and having settled the Affairs of *Rome*, he departed for *Milan* in the Beginning of this Year, where the Nuptials were solemnized. In this City in the Month of *March*, the two Emperors issu'd out several Laws and Edicts in favour of the *Christians*, to restore them to their former Estates, to grant them new Privileges, to exempt the Clergy from all Civil and Secular Offices, which had hitherto been a severe Oppression to them, with many other Advantages of the like Nature. These Things were a dreadful Mortification to the *Gentiles*, who were still more confirm'd in their Fears and Apprehensions, when they saw that *Constantine* neglected the Celebration of the *Grand Secular Games*, which according to the usual Course, were to have been solemniz'd this Year. These Games were wont to be kept for three Days and Nights with uncommon Magnificence and Devotion, with numerous and pompous Sacrifices, peculiar and appropriated Hymns, and a long Train of other Ceremonies. Therefore the Emperor's Neglect of these solemn Acts occasion'd a severe Censure from the *Gentiles*, who not only look'd upon it as an Argument of his Aversion to their Religion, but exclaim'd against it as pernicious to the State, and that which drew down the Vengeance of the Gods upon it.

*Lactant.*

In the mean Time *Maximin* accounting it a Dishonour to be inferior to *Constantine* and *Licinius*, made all possible Preparations, and march'd with his Army out of *Syria* during the Winter Season; and having harra's'd his Army with long Marches, he arriv'd at *Bithynia*. The Season was so severe, and the Ways made so deep by Snow and Rains, that partly with Cold and partly with hard Labour, he lost all or most of his Horse; so that wherever he march'd, he might have been trac'd by them; which was a very ill Omen to his Men. Nor did he stop within his own Limits, but having cross'd the Straits at *Thrace*, he sat down before *Byzantium*; where being a Garrison belonging to *Licinius*, he study'd first to corrupt the Soldiers by Presents and Promises, and then to terrifie them by Threatnings; but neither the one nor the other were effectual, till Time and Want of Succors oblig'd them to surrender. From thence he advanc'd to *Heraclia* and *Perinthus*, where he understood that *Licinius* was coming down to oppose him, and was got as far as *Adrianople*. *Licinius* had drawn together what Forces his short Time wou'd permit, and march'd towards *Maximin* with Design rather to stop his Progress, than to engage in any Action; for, as he did not

*Diocletian  
afflicted.*

*He dies miser-  
ably.*

*Constantia  
married to Li-  
cinius.*

*Several Laws  
in favour of  
the Christians*

*Maximin  
marches a-  
gainst Licini-  
us.*

in-



intend to fight, so he had no Prospect of Victory, since he had not now above 30000 Men, and *Maximin* was at the Head of an Army of 70000 Men. While the two Armies were so near each other, that it was natural to expect a speedy Decision on the Enemy's Side, *Maximin* made a Vow to *Jupiter*, That if he got the Victory, he would utterly extinguish the very Name of a Christian. On the other Side, an Angel appear'd to *Licinius* in his Sleep, and order'd him to rise immediately, and joyn with his whole Army in calling upon the Great God, promising him an assur'd Victory upon his Performance. At the same time, he dreamt that after this he arose, and that the Angel dictated to him the very Words he should use in his Prayer. As soon as he was awake, he call'd for one of his Secretaries, and order'd him to write down the Words as following, 'We pray to thee, O great God; we pray to thee, O holy God; we commit the Justice of our Cause to thee; we commit our Lives to thee; we commit this our Empire to thee. It is by thee that we live; our Conquests and our Happiness proceed from thee: O thou great and good God, hear our Prayers; we stretch out our Hands to thee: Hear us therefore, thou holy and great God. Many Copies were immediately made of this Prayer, which were sent about to all the Officers, and were required to make their Soldiers get it by heart. This highly rais'd the Courage of the whole Army, who now look'd upon the Victory as certain, since it was foretold in so uncommon and divine a Manner.

*Maximin* confiding in his Numbers and his Gods, resolv'd to give Battle before the first of May, which was the Anniversary of his coming to the Empire, that he might celebrate that Day with greater Pomp, when he had defeated his Enemy. When *Licinius* heard that *Maximin's* Army was advancing, he likewise drew out his; so that they were in View of each other. Upon their near Approach, *Licinius's* Men laid down their Shields and Head-pieces upon the Ground, and with Hands and Eyes lifted up to Heaven, offer'd up that Prayer they had been taught, the Emperor himself beginning, and the Officers and Soldiers following him in it; which was pronounc'd so loud, that the other Army heard the Sound of it. The Prayer was three times repeated, which animated the Soldiers to the utmost Degree, and having put on their Helmets, and taken up their Shields, fearlessly expected the Enemy. The two Emperors parly'd a while; but *Maximin* would hearken to no Proposals of Peace, despising *Licinius*, and not doubting but his Men would desert him, because he was more sparing of his Bounty than himself. The Signals being given, *Licinius*, supported by a divine Assurance, began the Battel with great Vigour, and the Enemy was immediately so disorder'd and confounded, that they could neither draw their Swords, nor throw their Darts. *Maximin* ran about on all Sides, using all the Methods of Perswasion to procure *Licinius's* Soldiers to come over to him, but all in vain; for being severely press'd upon, he was soon oblig'd to retire himself. His Army fell before the other, without being able to make Resistance, and his vast Body of Men were mow'd down by a Handful on the other Side. They seem'd to have forgot their Quality, their Courage, and their former Exploits; and the Hand of God was visible in delivering them over to the Mercy of their Enemies, as if they had come into the Field for Execution and not for Battel. This melancholy Sight caus'd *Maximin* to throw away his purple Robe, and fly in the Habit of a Slave; having first the Mortification of seeing one Half of his Army destroy'd, and the other Half surrender'd. And since the Emperor had deserted his Soldiers, they were not asham'd of deserting his Interests. In a Night and a Day he got a hundred and threescore Miles, to *Nicomedia*; where having taken his Wife, and Sons, and some

*Licinius directed by an Angel.*

*Licinius directed Maximin.*

*Maximin flies towards the East.*



and some few of his Domesticks, he departed towards the *East*. He stopt at *Cappadocia*, where he re-assum'd the Purple, having gather'd together some Soldiers, partly of his own Stragglers, and partly of some Troops of the *Eastern* Provinces.

*Lactant.* *Licinius*, after he had distributed a Part of his Army into Quarters, crossed the Straits, and with the rest of his Men, went over into *Bithynia*. When he enter'd into *Nicomedia*, he offer'd up publick Thanksgivings to God, by whose Aid he had obtain'd this signal Victory: And on the 13<sup>th</sup> of *June*, *Constantine* and he being in their third Consulship, he publish'd the same Edict at *Nicomedia*, as had been publish'd at *Milan* a few Months before. This Edict was very much in favour of the *Christians*; and to confirm it, *Licinius* by verbal Instructions urged all Persons to see the Churches of the *Christians* restor'd to them. And thus ended entirely the tenth and last General Persecution of the Church, which from the Beginning of it, *Feb.* 23. 303. that is, from the Demolishing of the Church of *Nicomedia*, to the Rebuilding of it, were ten Years and near four Months. *The Tenth Persecution ended.*

*Euseb. Lactant.* *Maximin* having return'd with Disgrace into his own Provinces, he first in a furious Passion destroy'd many Priests and Prophets belonging to those Gods he ador'd, looking upon them as Betrayers and Impostors, since they had engag'd him in a destructive War. He now began to be sensible of the Power of the God of the *Christians*, and by way of Expiation, issu'd out a Decree, much more favourable than his former, wherein he allow'd the Rebuilding of their Churches, and order'd the Restoration of their Estates. Still he fled before *Licinius*, and possess'd himself of the narrow Passages of Mount *Taurus*, where he built Forts to hinder the March of his Enemy. Finding this ineffectual, he took a Compass to the Right Hand, and fled to *Tarsus*; but being in Danger of being shut up there both by Sea and Land, and seeing no Prospect of escaping, his fearful Apprehensions, and the Anguish of his Mind, made him seek for Death as the only Remedy against those Evils with which the Vengeance of Heaven had pursu'd him. He first eat and drank to a great Excess, as was usual to some who reckon it their last Meal, and then took Poison; but his Stomach being over-charged, that had no present Operation on him; but instead of dispatching him in a short time, it threw him into a lingering Torment, not unlike that of the Plague; by which his Life was far lengthen'd out, and made miserable to the utmost Degree. The Poison now began to work violently upon him, and as an invisible Fire, gradually consum'd his Vitals, and his insufferable Pains threw him into a Phrensie; so that for four Days time he eat Earth, which he dug up with his Hands, and swallow'd greedily. This Fire wast-ed and melted away his Flesh, and the entire Shape and Figure of his former Beauty quite disappeared. The Violence of his Pains became so intolerable, that he ran his Head against a Wall with such a Fury, that his Eyes started out of their Places. But as he lost the Sight of his Eyes, a Vision was represented to his Imagination, as standing to be judg'd by God, who seem'd to have Armies of Ministers about him, all in splendid Garments; at the Sight of which, he cry'd out as if he had been put on the Rack, *That it was others, and not him, that were to blame!* Yet afterwards he confess'd his own Guilt, which was extorted from him by the exquisite Torments he sustained. He call'd upon *Jesus Christ*, and with Floods of Tears begg'd that he wou'd have Pity on him: He groan'd and roar'd out with the Heat of his inward Flames, and having fully acknowledg'd, *That these Sufferings were due for his Contempt and Presumption against Christ*, he breath'd out his Soul in the most dreadful Manner imaginable. This hapned in the Month of *August*, and was the just Death of a bloody Tyrant, and barbarous Persecuter of the Church, after he had reign'd in the *East* above eight Years. *Maximin in great Distress.*  
*He poisons himself.*  
*And dies miserably.*

The



Christianity  
triumphs.

The Death of *Maximin* put a Period to all the Troubles of the *Christians*; and this was the great *Epocha*, when *Christianity* triumphantly got Possession of the Thrones of Princes, and to its own native Power obtain'd the additional Strength of Humane Laws and Constitutions: In which State, tho' not with equal Success and Splendor, it has ever since continu'd. As to the real Manner, and the gradual Methods observ'd in this Establishment, those are out of the Compals of this Work; which we conceive has answer'd its Title and End, by shewing the State of *Christianity* till the first Establishment of it by Humane Laws.

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*FINIS.*

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*A CHRO-*



# A Chronological TABLE

Both of the  
*Roman and Ecclesiastical Affairs :*

FROM THE

Nativity of our Blessed Saviour, to the first Establishment of *Chri-*  
*stianity* by Human Laws, under the Emperor *Constantine* the  
Great.

COLLECTED

From the Works of Cardinal *Noris*, Father *Pagi*, Mon. *Tillemont*, &c. Foreigners :  
From Archbishop *Usher*, Bishop *Pearson*, Mr. *Dodwell*, &c. Englishmen ; and  
from the Information of one of the greatest Chronologers, now living.

A.D. V.Æ.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.	Bishops of Rome.	Bishops of Alexandria.	Bishops of Antioch.
	<i>Augustus</i> from the Death of <i>Julius Cæ-</i> <i>sar.</i> 40	<i>Augustus</i> examines the State of the whole Roman Empire.	<i>Jesus Christ</i> born at <i>Bethlehem</i> on the 25th of <i>December</i> , under the Consul- ships of <i>Augustus</i> and <i>Sylla</i> .			
	40 41	<i>Augustus</i> divides <i>Palestine</i> among <i>Herod's</i> Sons into three distinct Governments.	Our Lord circumcised <i>Jan. 1st.</i> Presented in the Temple <i>Feb. 2d.</i> He is adored by the <i>Magi</i> , and flies into <i>Ægypt.</i> <i>Herod</i> massacres the Infants in <i>Bethle-</i> <i>hem</i> , and dies a little before the Passover.			
	41 42		Our Lord returns from <i>Ægypt</i> , and set- tles at <i>Nazareth</i> in <i>Galilee</i> .			
	42 43	<i>Augustus</i> banishes his Daughter <i>Julia</i> .				
	43 44	<i>Augustus</i> opens the Temple of <i>Janus</i> , which had been shut before our Sa- viour's Birth.				
I	44 45		The vulgar <i>Æra</i> of our Saviour's Birth commences, <i>A. M.</i> 4004, <i>V. C.</i> 754.			
2	45 46	<i>Tiberius</i> returns from <i>Rhodes</i> in <i>July</i> , af- ter seven Years Stay.				
3	46 47	<i>Caïus Cæsar</i> makes <i>Ariobarzanes</i> King over the <i>Armenians</i> .				



# The CHRONOLOGICAL TABLE.

A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.	Bishops of Rome.	Bishops of Alexandria.	Bishops of Antioch.
4	Augustus. 47 48	Augustus adopts Tiberius June 27th. He refuses the Title of Lord. He compleats the Calendar.	St. John the Evangelist suppos'd to have been born this Year.			
5	48 49	Augustus establishes the Militia of the Empire.				
6	49 50	A great Famine in Rome.	Archelaus banish'd, and his Dominions reduc'd to a Roman Province. Coponius the first Governor.			
7	50 51	Germanicus manages the War with Dalmatia.	Cyrenus makes a second Taxation in Judea, and deposes Joazer the High-Priest. Judas of Galilee rises up and forms a new Sect.			
8	51 52	The Dalmatian War finish'd.	Our Lord, at twelve Years of Age, disputes with the Doctors. The Samaritans prophane the Temple.			
9	52 53	Augustus makes Laws against Celebacy. Varus defeated in Germany. Augustus banishes Ovid.				
10	53 54	Augustus sends Tiberius into Germany.	Ambivius made the second Governor of Judea.			
11	54 55	Tiberius carries on the Wars with the Germans.				
12	55 56	Tiberius finishes the German Wars, and is associated in the Empire with Augustus.				
13	56 57	Augustus makes his Will, and lays it up with the Vestal Virgins.	Annius Rufus made the third Governor of Judea.			
14	57 III. Tiberius. I	Augustus finds 4137000 Citizens of Rome. Augustus dies at Nola, August 19th. TIBERIUS reigns 22 Years, 7 Months, and 7 Days.				
15	I 2	Germanicus Wars in Germany. Tiberius restrains the Licentiousness of the Players.	Valerius Gratus made the fourth Governor of Judea. He deposes Annas, and successively sets up Ishmael, Eleazer and Simon.			
16	2 3	Germanicus, after great Successes, is recall'd from Germany. The Astrologers are banish'd out of Italy.				
17	3 4	Germanicus triumphs, May 26th. Cappadocia reduc'd to a Roman Province. Germanicus sent into the East.	The Jews complain of the Taxes. Tiberius refers them to Germanicus.			
18	4 5	Germanicus reduces Comagena to a Roman Province.				
19	5 6	Whoredom in Women of Quality is punish'd with Banishment. Germanicus, being poison'd, dies towards the End of this Year.	The Senate forbids the Religion of the Egyptians and Jews, and banishes the latter out of Rome. Caiaphas made High-Priest by Gratus.			
20	6 7	The Death of Germanicus reveng'd upon Piso.	Jamaliel made Head of the Sanhedrim, according to the Rabbins.			
21	7 8	Tiberius retires to Campania in the Beginning of the Year.	The false Acts of Jesus Christ publish'd in the 4th Century, are dated from this Year.			
22	8 9	Tiberius associates his Son Drusus with the Tribunitian Power.				
23	9 10	Drusus poison'd, from which Time Tiberius became more tyrannical. The Players are banish'd out of Rome and Italy.				



# The CHRONOLOGICAL TABLE.

A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.	Bishops of Rome.	Bishops of Alexandria.	Bishops of Antioch.
24	Tiberius. 10 11	Tacfarinus, after seven Years struggle, is defeated in <i>Africk</i> . Tiberius solemnizes his first <i>Decennalia</i> , August 19th.				
25	11 12					
26	12 13	Tiberius retires from <i>Rome</i> , and never returns.	Pontius Pilate made the fifth Governor of <i>Judea</i> . He creates great Disturbances to the <i>Jews</i> .			
27	13 14	Tiberius settles at <i>Caprea</i> . The Amphitheatre at <i>Fulens</i> falls and kills 20000 People, and wounds 30000 more.	Herod divorces his Wife, and marries <i>Herodias</i> , Wife to his Brother Philip.			
28	14 15		Joseph, Husband to the Virgin <i>Mary</i> , dies, according to the most receiv'd Opinion.			
29	15 16	Tiberius's Mother <i>Livia</i> dies. <i>Agrippina</i> , Widow to <i>Germanicus</i> , and her two Sons banish'd.	THE BEGINNING OF THE GOSPEL, and of <i>John Baptist's</i> Preaching, in the Beginning of this, or latter End of the last Year. He has many Followers.			
30	16 17	<i>Sejanus</i> is suspected by <i>Tiberius</i> . <i>Paterculus</i> finishes his History. Some believe that the <i>Romans</i> took away the Power of Life and Death from the <i>Jews</i> this Year.	<i>Jesus</i> baptiz'd, Jan. 6th. His Temptation. <i>John's</i> Testimony of him. His first Miracle at <i>Cana</i> , in <i>March</i> . THE FIRST PASSOVER after our Saviour's Baptism, April 6th. <i>John</i> concludes his Ministry, and is imprison'd in <i>November</i> . <i>Jesus</i> converses with the <i>Samaritans</i> , and then cures the Nobleman's Son in <i>Galilee</i> .			
31	17 18	<i>Sejanus</i> , by <i>Tiberius's</i> Command, is executed with all his Family, <i>October</i> 17th. After the Death of <i>Sejanus</i> , <i>Tiberius</i> is more favourable to the <i>Jews</i> .	<i>Jesus</i> settles at <i>Capernaum</i> . He calls, <i>Peter</i> , <i>Andrew</i> , <i>James</i> , <i>John</i> , and <i>Matthew</i> . THE SECOND PASSOVER after our Saviour's Baptism, <i>March</i> 28th. The Choice of the 12 Apostles in <i>May</i> . <i>John</i> sends to <i>Jesus</i> from Prison. <i>Jesus</i> receives <i>Mary Magdalene</i> . He goes over into <i>Trachonitis</i> , where the Inhabitants are frighted. He raises the Dead, and works other Miracles at <i>Capernaum</i> .			
32	18 19	A Volume of the <i>Sibyls</i> Books added to the rest. <i>Tiberius</i> , in the midst of his Pleasures, cruel and miserable.	The Mission of the 12 Apostles in <i>Jan</i> . <i>John Baptist</i> beheaded in <i>Feb</i> . The first Miracle of the Loaves. THE THIRD PASSOVER after our Saviour's Baptism, April 14th, in which <i>Pilate</i> slays the <i>Galileans</i> . <i>Peter's</i> Confession of <i>Christ</i> . <i>Jesus's</i> Transfiguration. The Mission of the 70 Disciples. <i>Jesus</i> goes to the Feast of Tabernacles in <i>October</i> . The Return of the 70 Disciples. <i>Jesus</i> goes to the Feast of Dedication in <i>December</i> .			
33	19	<i>Tiberius</i> is extremely severe towards all the Friends and Accomplices of <i>Sejanus</i> . <i>Agrippina</i> , and others, are suffer'd to perish by Famine.	THE GREAT YEAR. <i>Jesus</i> crosses <i>Jordan</i> . His last Journey to <i>Jerusalem</i> . He converts <i>Zaccheus</i> , and raises <i>Lazarus</i> from the Grave. His Kingly Entrance into <i>Jerusalem</i> , <i>March</i> 29th. THE FOURTH AND LAST PASSOVER, April 2d, which <i>Jesus</i> changes for the <i>Eucharist</i> . <i>Jesus</i> condemn'd, scourg'd and crucify'd, April 3d, Friday. His Resurrection, April 5th. He appears five Times the same Day, and several Times after. His Ascension, May 14th.			



# The CHRONOLOGICAL TABLE.

A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.	Bishops of Rome.	Bishops of Alexandria.	Bishops of Antioch.
33	Tiberius. 20		Matthias chosen one of the Twelve. The Effusion of the Holy Ghost, May 24th. The first Establishment of the Christian Church. Miracles wrought, &c.			
34	20  21	Philip the Tetrarch being dead, his Dominions are by Tiberius united to Syria. The Consuls celebrate Tiberius's Vicennialia, and are condemn'd shortly after.	Tiberius proposes to deify Jesus. The seven Deacons chosen. James the Less made Bishop of Jerusalem. Stephen stoned, about the Passover. The Church first persecuted, and the Believers dispers'd into several Countries. Philip converts the Samaritans, Peter and John confirm them. Simon Magus the first Introducer of Heresie. Philip converts the Eunuch of Æthiopia.			
35	21  22	Tiberius makes Vitellius Governor of Syria, in the Room of Pomponius Flaccus.	Paul converted near Damascus. He retires to Arabia, where he continues two Years. Vitellius goes to Jerusalem at the Passover, restores the Priest's Vestments, deposes Caiaphas and sets up Jonathan.			
36	22  23	A Phoenix said to appear in this Year, or the Year 34. Rome afflicted by Inundations, &c.	The Samaritans deluded by an Impostor, and chastis'd by Pilate. Pilate depriv'd of his Government. Herod defeated by Aretas. Paul returns from Arabia to Damascus. Vitellius makes Theophilus High-Priest.			
37	23 IV. Caligula. 1	Tiberius dies at Misenum, on March 26th. CALIGULA reigns 3 Years, 10 Months, and 8 Days. Caligula disposes of several Governments.	Pilate banish'd by Caligula to Vienna in Gaul. Marullus sent in his Room. Herod Agrippa advanc'd to be King of part of Judæa.			
38	1  2	Caligula impiously assumes Divine Honours, and builds a Temple to himself.	Paul goes from Damascus to Jerusalem, and from thence to Tarsus. Agrippa affronted at Alexandria, and the Jews barbarously treated. Herod and Herodias banish'd. Pilate kills himself.			
39	2  3	Caligula abolishes the Memory of Augustus's Victories over Antony. He banishes his Sisters, and commits many Cruelties.	Peter suppos'd to have founded the Bishoprick of Antioch. He goes to Lydda and Joppa, where he cures Æneas, and raises Tabitha from the Dead.			Uncertain when this Bishoprick was founded.
40	3  4	Caligula, having made a ridiculous Expedition, returns to Rome in Triumph, August 31.	The Jews reduc'd to great Extremities by Caligula. THE CALL OF THE GENTILES. Cornelius the first Gentile Convert.			
41	4 V. Claudius. 1	Caligula slain by Chereas, on January 24th. CLAUDIUS reigns 13 Years, 8 Months, and 19 Days. He makes Agrippa King of all Palestine.	The Jews favour'd by Claudius. Agrippa makes Simon and Matthias High Priests successively. Many Gentiles converted at Antioch: Barnabas goes to them. St. Matthew writes his Gospel.			
42	1  2	Marcus made Governor of Syria, who checks Agrippa. Camillus's Revolt and Death. A Famine in Rome.	Paul, after three Years Labours in Cilicia, &c. goes with Barnabas to Antioch. Peter falsly suppos'd to have settled at Rome this Year.	This Bishoprick by some suppos'd to be founded this Year.		
43	2  3	Claudius abolishes several Feasts and Sacrifices. The Famine foretold by Agabus. Marcus affronts Agrippa. Claudius goes into Britain, in the End of this Year.	The Believers first call'd CHRISTIANS in Antioch. St. Mark's Gospel written. Marcus makes Elionæus High-Priest. Euvodius said to be Bishop of Antioch.			I. Euvodius. 1
44	3  4	Claudius triumphs over the Britains. He makes Fadus the seventh Governor of Judæa. Helena relieves Jerusalem in the Famine.	Paul and Barnabas go to Jerusalem. Agrippa persecutes the Church. St. James the Great beheaded a little before the Passover. Peter imprison'd, and escapes. Agrippa dies miserably. Paul and Barnabas made Apostles of the Gentiles.			1  2



# The CHRONOLOGICAL TABLE.

A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.	Bishops of Rome.	Bishops of Alexandria.	Bishops of Antioch.
45	<i>Claudius.</i>	<i>Claudius</i> forbids erecting any Statue without the Senates Permission.	<i>Herod of Chalcis</i> obtains Power over the Temple, and makes <i>Josephus</i> High Priest.			<i>Eusebius.</i>
	4	<i>Edius</i> with <i>Longinus</i> disturb the Jews.	<i>Theudas</i> the Impostor defeated. The Dispersion of the 12 Apostles. <i>Paul</i> and <i>Barnabas</i> begin their Circuit, and convert <i>Sergius Paulus</i> in Cyprus, &c.			2
46	5					3
	6	<i>Thrace</i> , formerly subject to Kings, reduced to a Roman Province.	<i>Paul</i> and <i>Barnabas</i> go to <i>Antioch</i> in <i>Pisidia</i> ; from thence to <i>Iconium</i> , <i>Lystra</i> and <i>Derbe</i> . <i>Alexander</i> , an Apostate Jew, made the 8th Governor of <i>Judea</i> .			4
47	6	The Grand SECULAR GAMES celebrated by <i>Claudius</i> , April 21st, in the 800th Year of the City, under the Consulships of <i>Claudius</i> and <i>Vitellius</i> .	<i>Paul</i> and <i>Barnabas</i> , after three Years Circuit, return to <i>Antioch</i> in <i>Syria</i> . <i>Ananias</i> made High Priest, being the 12th after <i>Christ's</i> Birth.			5
	7					6
48	8	<i>Claudius</i> finds above six Millions of Roman Citizens. <i>Messalina</i> publicly marries <i>Cilius</i> in October, and is executed not long after.	<i>Cumanus</i> made Governor of <i>Judea</i> , under whom 20000 Jews were slain in a Sedition. The Virgin <i>Mary</i> supposed to dye this Year, aged 68. The Church disturb'd by Judaizing Christians.			7
	9	<i>Claudius</i> marries his Niece <i>Agrippina</i> . <i>Seneca</i> recall'd from Banishment, and made Tutor to young <i>Nero</i> .	<i>Paul</i> and <i>Barnabas</i> go to <i>Jerusalem</i> . The FIRST COUNCIL in the Christian Church. <i>Paul</i> and <i>Barnabas</i> return to <i>Antioch</i> .			8
49	10	Young <i>Nero</i> adopted by <i>Claudius</i> . <i>Agrippina</i> obtains the Title of <i>Augusta</i> .	<i>Paul</i> rebukes <i>Peter</i> at <i>Antioch</i> . <i>Paul</i> and <i>Barnabas</i> separate. <i>Paul</i> circumcises <i>Timothy</i> .			9
	11	<i>Nero</i> made Prince of the Youth. <i>Cunabacius</i> King of the <i>Britains</i> defeated and brought to Rome.	<i>Paul</i> travels into Europe. At <i>Philippi</i> he is scourg'd and imprison'd with <i>Silas</i> . He goes on to <i>Thessalonica</i> and <i>Berea</i> .			10
50	12	Disturbances in <i>Palestine</i> , which causes the Banishment of <i>Cumanus</i> , a little before the Passover. <i>Claudius</i> represents a famous Naval Combat.	<i>Paul</i> goes to <i>Athens</i> , and disputes before the <i>Arenopagus</i> . The Jews banish'd by <i>Claudius</i> . <i>Paul</i> goes to <i>Corinth</i> , and stays 18 Months. He writes his first Epistle to the <i>Thessalonians</i> . The Death of the Apostle <i>Philip</i> .			11
	13	<i>Nero</i> marries <i>Octavia</i> , Daughter of <i>Claudius</i> .	<i>Agrippa</i> prefer'd, and <i>Felix</i> made the 10th Governor of <i>Judea</i> . <i>Paul</i> brought before <i>Gallio</i> . He writes his second Epistle to the <i>Thessalonians</i> .			12
51	14	<i>Claudius</i> poison'd by <i>Agrippina</i> , on October 13th.	<i>Paul</i> goes to <i>Ephesus</i> , to <i>Jerusalem</i> , to <i>Antioch</i> , through <i>Galatia</i> and <i>Phrygia</i> , and returns to <i>Ephesus</i> , where he remains 3 Years. <i>Apollos</i> preaches at <i>Corinth</i> . <i>Peter</i> goes to <i>Babylon</i> , from whence he writes his first Epistle. <i>Cerinthus</i> supposed to begin his Heresie.			13
	15	<i>NERO</i> reigns 13 Years, 7 Months, and 27 Days. <i>Seneca</i> and <i>Burrhus</i> , Governors of the young Emperor. <i>Nero's</i> Government applauded.	<i>Felix</i> made Governor of <i>Judea</i> , and proves very corrupt and tyrannical. <i>Paul</i> continues at <i>Ephesus</i> .			14
52	16	<i>Nero</i> poisons <i>Britannicus</i> in February. <i>Vologeses</i> King of <i>Parthia</i> gives Hostages to <i>Nero</i> .	The Jews deluded by an Egyptian Magician. <i>Paul's</i> Miracles at <i>Ephesus</i> . The Sons of <i>Serua</i> defeated.			15
	17	<i>Nero</i> begins to degenerate.				16
53	18	<i>Nero</i> begins to hate his Mother <i>Agrippina</i> .	<i>Paul</i> at <i>Ephesus</i> writes his first Epistle to the <i>Corinthians</i> , and his Epistle to the <i>Galatians</i> . <i>Paul</i> endanger'd by a Tumult. He leaves <i>Ephesus</i> , and makes <i>Timothy</i> Bishop of the Place. He goes into <i>Macedonia</i> , and writes his second Epistle to the <i>Corinthians</i> . He goes to <i>Corinth</i> , and writes his Epistle to the <i>Romans</i> .			17
	19					18



# The CHRONOLOGICAL TABLE.

A. D.	ROMAN Emperors.	Roman Affairs.	Ecclesiastical Affairs.	Bishops of Rome.	Bishops of Alexandria.	Bishops of Antioch.
58	Nero. 4	Nero takes Poppæa to Court. Cerebulo becomes Master of Armenia.	Paul leaves Corinth, and at Troas raises Eutychus from the Dead. His last Journey to Jerusalem. He arrives there May 15th. He is taken up by the Jews, and becomes a Prisoner to the Romans. He is sent to Felix, who keeps him two Years. Ananias depos'd, and Ishmael made High-Priest.			Eusebius. 15
	5					16
59	5	Nero, after several secret Contrivances, orders his Mother to be slain, March 19th.	The Jews suffer much under the Government of Felix. Paul a Prisoner under him.			16
	6					17
60	6	Nero establishes new Games in Rome for five Years.	Festus the 11th Governor of Judæa. Paul is accus'd before him, who appeals to Nero. He is sent toward Italy in September. He is shipwreck'd, and cast upon Melita. The Death of St. Matthew.		I. St. Mark.	17
	7				1	18
61	7	The Britains, after they had kill'd 80000 Romans, are defeated by Suetonius.	Paul arrives at Rome in February, and continues 2 Years Prisoner. St. Luke writes his Gospel. The Death of St. Mark, who is succeeded by Anianus.		1	18
	8				2	19
62	8	Nero sends Albinus to be the 12th Governor of Judæa. Burhus dies, Seneca retires. Nero kills his Wife Octavia.	Joseph and Anianus made High-Priests. The latter causes the Martyrdom of St. James, about the Passover. Simeon succeeds James in Jerusalem. Matthias suppos'd to die this Year. Damnaus and Gamaliel made High-Priests. Paul writes his Epistles to the Philippians, to the Ephesians, to Philemon, and to the Colossians.		II. Anianus	19
	9				I	20
63	9	Poppæa obtains the Title of Augusta. Plautius, Governor of Mesia, performs several Exploits upon the Danube.	St. Luke writes his Acts of the Apostles. Paul writes his Epistle to the Hebrews, being at Liberty. He goes into Spain, and after that into Crete. Lazarus, whom Christ had rais'd, is suppos'd to have dy'd this Year.		I	20
	10				2	21
64	10	Nero sets Rome on Fire, July 19th, which continues 7 or 8 Days. Rome and Italy afflicted. Nero builds a stately Palace. He sends Florus to be the 13th Governor of Judæa.	Paul makes Titus Bishop of Crete, and goes into Judæa. St. Peter settles at Rome. He defeats Simon Magus. THE FIRST GENERAL PERSECUTION, beginning in the Month July. The Death of St. Andrew. Paul travels in Asia. The Temple finish'd. Matthias the last High-Priest.		2	21
	11				3	22
65	11	Piso's Conspiracy discover'd, April 12th. Sereca, Lucan, and many others suffer. Nero kills his Wife Poppæa.	The Jews afflicted by Florus, Wonderful Presages of their Ruin. St. Paul at Philippi writes his first Epistle to Timothy, and also his Epistle to Titus.		3	22
	12				4	23
66	12	Tiridates, King of Armenia, receives his Crown from Nero. The Temple of Janus shut in April, and open'd in May, or soon after. Nero goes into Achaia, in the End of this Year, and stays till the End of the next. Helius left Governor of Rome.	St. Paul's Death foretold him. The Beginning of the Jews Rebellion, and last Miseries, in May. Ananias slain, August 15th. The Jews horribly massacred at Casarea and Alexandria. Jerusalem invested by Cestius Gallus in October. The Christians flee to Pella. Cestius retires in November 8th. Vespasian sent into Judæa, being the 14th Governor.		4	23
	13				5	24
67	13	The Olympick Games are deferred from 65 to this Year. Nero contends in the Games, restores Liberty to Greece, and returns towards Rome in the latter End of the Year.	St. Paul's second Arrival at Rome. He and St. Peter are imprison'd. St. Peter writes his second Epistle. St. Paul writes his second Epistle to Timothy. Vespasian carries on the Jewish War, takes Josephus, and clears Galilee in December.	This Bishoprick founded by St. Peter and St. Paul.	5	24
	14				6	25



# The CHRONOLOGICAL TABLE.

A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.	Bishops of Rome.	Bishops of Alexandria.	Bishops of Antioch.
68	I4	The first Revolutions in the Empire begin in March. Nero abandon'd and slain near Rome, June 9th.	St. Peter and St. Paul martyr'd at Rome, Feb. 22d. Linus succeeds them in the See. St. Clement writes his Epistle to the Corinthians, under Galba.	I. Linus.	Anianus.	Euradius.
	VII. Galba. I	GALBA reigns 7 Months and 7 Days. He governs imprudently.	Ennodius Bishop of Antioch martyr'd this Year. The Jews divided into horrid Factions.	1	6	25
69	I	Vitellius proclaim'd, Jan. 2. Galba adopts Piso, Jan. 10th. Galba slain, Jan. 15th.	Josephus set free by Vespasian. The Jews languish under all the Miseries of War Factions, Divallations, and Murthers. Ananus and Zacharias are slain. Ignatius succeeds Euradius in the Bishoprick of Antioch.	2	7	II. Ignatius.
	VIII. Otho. I	OTHO reigns 12 Weeks 6 Days. Otho marches against Vitellius, March 14th. Being defeated he kills himself, April 15th.				
	IX. Vitellius. I	VITELLIUS reigns 8 Months, and 5 Days. VESPASIAN proclaim'd, July 1st, from which Time he reigns 10 Years wanting 6 Days. Rome plunder'd, and Vitellius slain, December 20th.		3	8	I
	X. Vespasian. I					
70	I	The Gauls revolt. Sabinus assumes the Title of Caesar in Gaul. Domitian goes against the Gauls. The Capitol, which was burnt the last Year, began July 21st. Vespasian goes from Alexandria to Rome in the latter End of the Year.	Titus sits down before Jerusalem in the Beginning of April. He gains the first Wall April 28th, and the second May 7th. He surrounds the City in June. Antonia taken July 5th. The perpetual Sacrifice ceases July 7th. The Temple consum'd August 8th. The whole City taken and demolish'd September 8th. The JEWISH OECONOMY ended, with the Death of 1337490 Jews.	3	8	I
	2			4	9	2
71	2	Vespasian and Titus triumph over the Jews, in the End of April. Titus honour'd with a triumphal Arch. The Temple of Janus shut up the sixth Time. Vespasian's Regulations.	Titus weeps over the Ruins of Jerusalem. The Lands of Judaea sold, and the Money due to the Temple paid to the Capitol. Several Heresies at this Time, as the Menandrians, the Ebionites and Cerinthians. St. Jude writes his Epistle.	4	9	2
	3			5	10	3
72	3	Fulvius Silva finishes the Wars in Judaea, April 25th. Antiochus King of Comagena depriv'd of his Dominions by the Roman Power.	The Jews Temple in Egypt demolish'd, and the Race of David sought for. The Christians return to Jerusalem. Barnabas writes his Epistle. The Death of St. Jude. The Death of St. Bartholomew.	5	10	3
	4			6	11	4
73	4	Several Provinces reduc'd to the Roman Power. The Philosophers banish'd.	The Death of St. Thomas in the East Indies. Josephus finishes his Wars of the Jews.	6	11	4
	5			7	12	5
74	5	Vespasian and Titus make the last publick Census in Rome.	The Death of St. Luke. The Death of St. Simon.	7	12	5
	6			8	13	6
75	6	Vespasian dedicates the Temple of Peace.	The Jewish Sanhedrim sit at Jabneh.	8	13	6
	7			9	14	7
76	7	Great Earthquakes in Cyprus and the East.		9	14	7
	8			10	15	I
77	8	Pliny dedicates his natural History to Titus. A great Plague in Rome.		10	15	8
	9			11	16	9
78	9	Agricola sent to reduce Britain.	Peregrinus the Cynick Philosopher imposes upon the Christians.	11	16	9
	10			12	17	10



# The CHRONOLOGICAL TABLE.

A. D.	Roman Emperors	Roman Affairs.	Ecclesiastical Affairs.	Bishops of Rome.	Bishops of Alexandria.	Bishops of Antioch.
79	10 XI. Titus. 1	Vespasian dies near Reate, on June 24th. TITUS reigns 2 Years, 2 Months and 20 Days. A vast Irruption of Vesuvius, in November, which suffocates Pliny.	Linus Bishop of Rome suffers, and is succeeded by Cletus or Anencletus.	Linus. 12 II. Cletus. 1	Anianus. 17 18	Ignatius. 10 11
80	1 2	Fires, Plagues, and other Calamities in Rome. Agricola's Successes in Britain.	Josephus's Wars of the Jews put into the publick Library.	1 2	18 19	11 12
81	2 3 XII. Domitian. 1	Titus saluted Emperor 15th Time. Titus dies in Sabina, on September 13th. DOMITIAN reigns 15 Years, and five Days. He begins well.	Polycarp made Bishop of Smyrna, this or the next Year. St. John founds Churches in Asia.	2 3	19 20	12 13
82	1 2	Domitian makes many Regulations. Agricola proceeds in his Victories.	The Sect of the Nazarenes appear in Persia. St. John now at Ephesus.	3 4	20 21	13 14
83	2 3	Domitian banishes the Philosophers. He goes into Germany, and returns with the Title of Germanicus.	The Whoredoms of the Vestal Virgins severely punish'd.	4 5	21 22	14 15
84	3 4	Agricola reduces all Britain to the Roman Power.		5 6	22 III. Avilius. 1	15 16
85	4 5	Domitian assumes Divine Honours, and the Titles of Lord and God.	Many Sacrifices offer'd to Domitian.	6 7	1 2	16 17
86	5 6	Domitian finishes the Capitol, and institutes Capitoline Games, to be celebrated every 5th Year.		7 8	2 3	17 18
87	6 7		The Heresie of the Nicolaitans about this Time.	8 9	3 4	18 19
88	7 8	The Revolt and Defeat of Antonius. The Grand SECULAR GAMES celebrated by Domitian, September 13th.		9 10	4 5	19 20
89	8 9	Domitian banishes the Philosophers a second Time.		10 11	5 6	20 21
90	9 10		Domitian begins to shew his Hatred to the Christians.	11 12	6 7	21 22
91	10 11	Domitian triumphs over the Dacians. He shuts the Temple of Janus.	Cornelia, the Head of the Vestal Virgins, bury'd alive for Incontinency.	12 III. Clemens. 1	7 8	22 23
92	11 12		Cletus is Martyr'd, and Clemens remains sole Bishop of Rome.	1 2	8 9	23 24
93	12 13	Agricola dies, and Domitian's Cruelties encrease.	Hermas writes his Pastor. Herod's Family quite extinct.	2 3	9 10	24 25
94	13 14	Quintilian publishes his Rhetorick. Domitian banishes the Philosophers a third Time.	Josephus finishes his Antiquities of the Jews, and dies. Apollonius Tyanæus performs his Magick before Domitian.	3 4	10 11	25 26
95	14 15	Domitian rages against many of his Subjects.	THE SECOND GENERAL PERSECUTION in the Beginning of the Year. St. John thrown into a Cauldron of boiling Oil, and then banish'd to the Isle of Patmos. Clemens the Consul suffers.	4 5	11 12	26 27
96	15 16 XIII. Nerva. 1	Domitian slain in his Palace on September 18th. His Memory abolish'd. NERVA reigns 1 Year, 4 Months, and 8 Days. He rescinds the Acts of Domitian.	St. John writes his Revelations. Several are martyr'd, and St. Jude's Grand-children are question'd. Domitian relaxes the Persecution. Nerva is favourable to the Christians.	5 6	12 13	27 28



# The CHRONOLOGICAL TABLE.

A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.	Bishops of Rome.	Bishops of Alexandria	Bishops of Antioch.
97	Nerva. I	The Prætorian Guards raise a Disturbance. Nerva adopts Trajan, October 28th, and after that gives him full Power.	Timothy martyr'd at Ephesus, Jan. 22d or 24th. St. John returns to Ephesus, and takes Care of the Church. He writes his three Epistles. At the Request of the Asian Churches, he writes his Gospel.	Clemens. 6	Avilius. 13	Ignatius. 30
	2			7	IV. Cerdo. 1	31
98	2	Nerva dies at Rome on the 21st, or 27th of January. TRAJAN reigns 19 Years, 6 Months, and 15 Days.	St. Clement, Bishop of Rome, condemn'd by Trajan to dig in the Mines in Taurica Cherfonefus.	7	1	31
	XIV. Trajan. I			8	2	32
99	I	Trajan made Pontifex Maximus, and obtains the Title of Optimus. He exterminates the Delators, and makes many Regulations.	St. John still careful of the Church. He converts a famous Robber.	8	2	32
	2			9	3	33
100	2	Pliny Junior makes his celebrated Panegyrick upon Trajan. Justin of Tiberias finishes his Chronicle this Year.	THE THIRD GENERAL PERSECUTION in the middle of the Year. St. Clement suffers towards the End of the Year. St. John dies at Ephesus, December 20th. The End of the APOSTOLICK AGE.	9	3	33
	3			IV. Evarestus. 1	4	34
101	3	Trajan's first Conquests in Dacia. He triumphs.	The Heresie of the Cainites.	1	4	34
	4			2	5	35
102	4	Trajan makes many Regulations in the State.		2	5	35
	5			3	6	36
103	5	Pliny Junior made Governor of Pontus and Bithynia. He arrives there September 17th.	Justin Martyr born this Year.	3	6	36
	6			4	7	37
104	6	Nero's golden Palace burnt down. Trajan begins his second War in Dacia, and builds a famous Bridge.	Pliny writes in Favour of the Christians. Trajan answers him. The Persecution abated.	4	7	37
	7			5	8	38
105	7	Decebalus slain, and Dacia reduc'd to a Roman Province by Trajan. He triumphs, and orders new Feasts.		5	8	38
	8			6	9	39
106	8	Trajan begins his Eastern Expedition in October. He arrives at Seleucia in December.	Papias Bishop of Hierapolis, the first Author of the Millenarians.	6	9	39
	9			7	10	40
107	9	Trajan arrives at Antioch, Jan. 7th. Trajan conquers Armenia, and reduces it to a Province.	St. Ignatius condemn'd to the wild Beasts by Trajan. Simeon Bishop of Jerusalem crucify'd at the Age of 120. St. Ignatius writes his 7 Epistles. He is martyr'd at Rome December 20th.	7	10	40
	10			8	11	III. Heron. 1
108	10	Trajan makes new Conquests in Parthia and Mesopotamia.	St. Polycarp writes his Epistle to the Philippians.	8	11	1
	11			V. Alexander. 1	V. Primus. 1	2
109	11	Three Cities swallow'd up in Galatia.	Barsimus in Edessa and Onesimus martyr'd.	1	1	2
	12			2	2	3
110	12	The Pantheon in Rome burnt by Lightning.	Saturninus begins to broach his Heresie in Syria.	2	2	3
	13			3	3	4
111	13			3	3	4
	14			4	4	5
112	14		Basilides broaches his Heresie in Alexandria and Ægypt.	4	4	5
	15			5	5	6
113	15	Trajan dedicates a Place in Rome for publishing his Acts.		5	5	6
	16			6	6	7



# The CHRONOLOGICAL TABLE.

A. D.	ROMAN Emperors.	Roman Affairs.	Ecclesiastical Affairs.	Bishops of Rome.	Bishops of Alexandria.	Bishops of Antioch.
114	Trajan. 16	Trajan begins a second Expedition into the East.	Ezekiel the Impostor appears in Palestine, and gives Name to the Effenim Sect.	Alexander. 6	Primus. 6	Heron. 7
	17			7	7	8
115	17	Trajan conquers Chaldaea and Assyria. He is endanger'd by a dreadful Earthquake at Antioch, December 23d.	Trajan eases the Christians at the Instance of Tiberianus.	7	7	8
	18		The Jews rebel, and use strange Barbarities.	8	8	9
116	18	Trajan pursues his Victories towards the Indies.	The Jews, after innumerable Cruelties, are severely chastis'd and branded.	8	8	9
	19	He begins to decline.		9	9	10
117	19	Trajan disappointed in Arabia.		9	9	10
	20	Trajan dies in Cilicia, on August 8th.				
	XV. Adrian.	ADRIAN reigns 20 Years, 11 Months wanting one Day.		10	10	11
	I	He abandons several Provinces in the East.				
118	I	Trajan Triumphs after his Death. Adrian remits many Debts.	The Church of Athens being much declin'd, is restor'd by Quadratus Bishop of the Place.	10	10	11
	2			VI. Sixtus I.	VI. Justus.	12
119	2	Adrian makes an Expedition against the North, and returns.	Oenomaus the Cynick writes against the Heathen Oracles.	I	I	12
	3			2	2	13
120	3	Adrian begins his general Visitation of the Empire, and goes into Gaul and Germany.		2	2	13
	4			3	3	14
121	4	Adrian travels into Belgium, Britain, and Spain.	The Alexandrians disturb'd about their God Apis.	3	3	14
	5			4	4	15
122	5	Adrian returns to Rome in April. He gives a King to the Germans.		4	4	15
	6			5	5	16
123	6	Adrian begins his Eastern Visitation, and goes into Asia and Syria.		5	5	16
	7			6	6	17
124	7	Adrian continues at Greece and Athens.	Adrian enter'd into the Eleusinian Mysteries, which creates new Troubles to the Christians.	6	6	17
	8			7	7	18
125	8	Adrian is still at Athens.	A severe Persecution against the Christians, under which great Numbers suffer.	7	7	18
	9			8	8	19
126	9	Adrian returns to Rome.	Quadratus and Aristides present Apologies for the Christians. Granian the Governor writes in Favour of them. Adrian eases them by a Decree.	8	8	19
	10			9	9	20
127	10	Adrian makes many Regulations in Rome.	Agrippa Castor writes against the Heretick Basilides.	9	9	20
	11			10	10	21
128	11			10	10	21
	12			VII. Telephorus. I	11	IV. Cornelius. I
129	12	Adrian proceeds in his Visitation and goes into Africk.	Adrian abolishes the Custom of human Sacrifices.	I	11	I
	13			2	VII. Eumenes. I	2
130	13	Adrian travels into Greece, Asia and Syria.	The Carpocratian Heresie begins. A Collection made of those Books call'd the Sibylline Oracles.	2	I	2
	14			3	2	3



# The CHRONOLOGICAL TABLE.

A.D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.	Bishops of Rome.	Bishops of Alexandria.	Bishops of Antioch.
131	Adrian. 14 15	Adrian goes into Judæa and Arabia. The Perpetual Edict comp'd by Salvius Julianus.		Telephorus. 3 4	Eumenes. 2 3	Cornelius. 2 4
132	15 16	Adrian goes into Egypt, where he deifies Antinous.	Adrian rebuilds Jerusalem, and calls it <i>Ælia Capitolina</i> .	4 5	3 4	4 5
133	16 17	Adrian continues in Egypt.	Justin Martyr converted in Palestine.	5 6	4 5	5 6
134	17 18	Adrian leaves Egypt, and passes over to Athens.	The Jews make a general Revolt under their false Messiah Barcoch. Jerusalem taken and demolish'd.	6 7	5 6	6 7
135	18 19	Adrian returns to Rome, May 3d, and concludes his Visitation of the Empire. He adopts L. Commodus.	The Misery of the Jews at the Siege of Bethar, which was taken in August.	7 8	6 7	7 8
136	19 20	Adrian executes several considerable Men.	The Jews are entirely defeated, with the Death of 500 and eighty thousand them. The LAST DISPERSION of the Jews. The End of the Bishops of the Circumcision.	8 9	7 8	8 9
137	20 21	Adrian grows tyrannical.	The Jews forbidden to see Jerusalem. Adrian rebuilds Jerusalem, and prophanes it. Mark the first Bishop of Jerusalem of the Uncircumcision. Aquila translates the Bible into Greek.	9 10	8 9	9 10
138	21 XVI. Ant. Pius. 1	Commodus dies Jan. 1st. Adrian adopts T. Antoninus, Feb. 25th. Adrian dies at Baia, on the 10th Day of July. ANTONINUS PIUS reigns 22 Years, 7 Months, and 26 Days.	The Christians enjoy great Tranquillity : Yet Telephorus Bishop of Rome suffers.	10 VIII. Hyginus. 1	9 10	10 11
139	1 2	Antoninus gives a King to the Quadi, and another to the Armenians.	Justin Martyr settles at Rome, and keeps a School for the Benefit of the Gospel.	1 2	10 11	11 12
140	2 3	Phlegon Trallianus finishes his Olympiads this Year.	Valentinus and Cerdo two Heresiarchs, come to Rome.	2 3	11 12	12 13
141	3 4	Faustina the Empress dies, between the 25th of Feb. and 10th of July.		3 4	12 13	13 14
142	4 5	New Games instituted in Honour of Adrian the Emperor.	Marcion, being excommunicated, joins with Cerdo at Rome.	4 IX. Pius I. 1	13 VIII. Marcus. 1	14 V. Eros. 1
143	5 6		The Heresie of the Valentinians begins in Cyprus.	1 2	1 2	1 2
144	6 7		The Heresie of the Marcionites begins in Rome, and spreads through many Countries.	2 3	2 3	2 3
145	7 8	Antoninus gives the virile Rebe to L. Verus.		3 4	3 4	3 4
146	8 9		Several spurious Writings publish'd about this Time.	4 5	4 5	4 5
147	9 10	Appian writes his Roman History. THE GRAND SECULAR GAMES celebrated in Rome.		5 6	5 6	5 6
148	10 11	Antoninus solemnizes his first Decennalia.		6 7	6 7	6 7



# The CHRONOLOGICAL TABLE.

A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.	Bishops of Rome.	Bishops of Alexandria.	Bishops of Antioch.
149	Ant. Pius. 11 12		The Christians begin to be hardly treated.	Pius I. 7 8	Marcus. 7 8	Eros. 7 8
150	12 13		Justin Martyr publishes his first Apology to the Emperor.	8 9	8 9	8 9
151	13 14		Antoninus writes to the Grecians in Favour of the Christians.	9 10	9 10	9 10
152	14 15		Antoninus publishes an Edict in Favour of the Christians.	10 11	10 IX. Celadion. 1	10 11
153	15 16		The Heresie of the Ophites and Sethians.	11 12	1 2	11 12
154	16 17		Justin Martyr leaves Rome, and visits the East.	12 13	2 3	12 13
155	17 18		Justin Martyr writes against Tryphon the Jew.	13 14	3 4	13 14
156	18 19			14 15	4 5	14 15
157	19 20		The Quartodeciman Controversie about Easter, begins. St. Polycarp goes to Rome, where he confounds Marcion.	15 X. Anicetus. 1	5 6	15 16
158	20 21	Antoninus Clemmizes his second Decennalia.	Hegeffippus settles at Rome, about this Year.	1 2	6 7	16 17
159	21 22	Antoninus renews several Laws against Adulterers.	Melito made Bishop of Sardis in Asia.	2 3	7 8	17 18
160	22 23		Valentinus dies this Year. Marcellina a Carpocratian Woman comes to Rome.	3 4	8 9	18 19
161	23 XVII. Ant. Philej 1	Antoninus Pius dies at Lorium, on the 7th Day of March. ANTONINUS PHILOSOPHUS reigns 19 Years and 10 Days. Lucius Verus join'd with him. The Emperor Commodus born, August 31st.	Alexander the Impostor noted for his false Oracles in Paphlagonia.	4 5	9 10	19 20
162	1 2	Many Troubles and Calamities in the Empire. The Britains revolt, the Catti invade the North, and the Parthians the East. Verus is sent against the latter.	THE FOURTH GENERAL PERSECUTION begins in the first Year of this Reign. Glycerie suffers in Thrace, May 13th.	5 6	10 11	20 21
163	2 3	Antoninus makes many Regulations in the State. Verus is successful in the East.	The Christian Apologies forbidden to be read.	6 7	11 12	21 22
164	3 4	Verus marry'd to Antoninus's Daughter Lucilla. Cassius is successful in the East.	Felicitas and her seven Sons martyr'd in Rome. Concordus martyr'd at Spoleto.	7 8	12 13	22 23
165	4 5	The Roman Generals, after many Battels and great Successes, finish the War in the East.	Justin Martyr disputes with Crescens the Cynick Philosopher. Peregrinus the Impostor burns himself at the Olympick Games.	8 9	13 14	23 24
166	5 6	Antoninus and Verus triumph over the Parthians. Great Calamities in the Empire. Antoninus and Verus march against the Marcomanni, &c.	The Persecution encreases. St. Polycarp martyr'd at Smyrna, Feb. 23d. Justin Martyr writes his second Apology for the Christians	9 10	14 X. Agrippinus. 1	24 25



# The CHRONOLOGICAL TABLE.

A.D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.	Bishops of Rome.	Bishops of Alexandria.	Bishops of Antioch.
167	Ant. Pbi. 6	The two Emperors, being successful, re- turn to Rome.	Julian Martyr, with six others, beheaded at Rome, by Ruflicus the Governor.	Anicetus. 10	Agrippinus. 1	Eros. 25
	7			11	2	26
168	7	The German Wars begin.	Dionysius, Bishop of Corinth, flourishes at this Time. Poter Bishop of Rome sends Alms to Co- rinth.	11	2	26
	8			XI. Soter. 1	3	VI. Theophilus. 1
169	8	Antoninus and Verus prosecute the Ger- man War. Verus dies at Altinum, in the midst of Winter. Antoninus reigns alone.	Tatian at Rome writes against the Gentiles Symmachus translates the Bible into Greek	1	3	1
	9			2	4	2
170	9	Antoninus in Person successfully pursues the Wars in the North.	Melito presents an Apology for the Chri- stians. The Heresie of the Antitastes.	2	4	2
	10			3	5	3
171	10	Divers Events in the Wars with the Northern Nations. Antoninus solemnizes his Decennalia.	Tatian begins the Heresie of the Encra- tites in Mesopotamia. The Heresie of Montanists begin in Phry- gia. The Heresie of the Adamites and Alogi begin this Year.	3	5	3
	11			4	6	4
172	11	Antoninus makes many wise Regulations. Commodus has the Title of Germanicus gi- ven him, October 15th.	Pinytus, Philippius, and Modestus, Eccle- siastical Writers, flourish about this Time.	4	6	4
	12			5	7	5
173	12	Pausanias pursues his History of Greece.	Bardasenes broaches his Heresie in Meso- potamia.	5	7	5
	13			6	8	6
174	13	Antoninus successfully carries on the Wars in the North against the Quadi.	Antoninus and his Men reduc'd to Despair, are deliver'd by the Prayers of the Christians, for which he writes in Fa- vour of them.	6	8	6
	14			7	9	7
175	14	Antoninus makes Peace in the North. Cassius revolts in April, he is slain in July. Antoninus goes into the East, where he buries Faustina.	The Christians eas'd.	7	9	7
	15			8	10	8
176	15	Antoninus passes through Syria and Egypt, and comes to Athens. He returns to Rome, and makes his Son Commodus Augustus, November 27th. He triumphs with him, December 23d.	Apollinaris, Bishop of Hierapolis, writes an Apology for the Christians, and dies shortly after.	8	10	8
	16			XII. Eleutherus. 1	11	9
177	16	Antoninus remits many Debts due to the Publick. Smyrna ruin'd by an Earthquake.	The Persecution reviv'd. Athenagoras and Miltiades present Apolo- gies for the Christians. The Martyrs at Lyons suffer in August. The Account of them is sent to several Churches. Irenaeus made Bishop of Lyons.	1	11	9
	17			2	12	10
178	17	Antoninus marries his Son Commodus, and goes with him to the Northern War, August 5th.	Lucius, King of Britain, sends to Pope Eleutherus for Preachers. Hermogenes, the Author of increased Matter, appears about this Time.	2	12	10
	18			3	13	11
179	18	Antoninus meets with various Fortune in the North. Celsus, and other Philosophers flourish about this Time.	Pantanus made Governor of the great ca- techetical School in Alexandria, which he much improves. Many Martyrs this Year.	3	13	11
	19			4	XI. Julianus. 1	12
180	19	Antoninus Philosophus dies at Sirmium on the 17th of March. COMMODUS reigns 12 Years, 9 Months, and 14 Days. He makes Peace, and returns to Rome in Triumph, Octob. 22d.	The Christians eas'd from Persecution un- der Commodus. Apeiles, a Disciple of Marcion broaches his Heresie.	4	1	12
	20			5	2	13
181	I	The Temple of Serapis at Alexandria burnt.	The Montanists condemn'd by a Council in Asia. Theophilus, Bishop of Antioch, writes against the Pagans, and dies. Hegesippus dies at Rome.	5	2	13
	2			6	3	VII. Maximinus. 1



# The CHRONOLOGICAL TABLE.

A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.	Bishops of Rome.	Bishops of Alexandria.	Bishops of Antioch.
182	Commodus. 2 3	The Romans obtain some Victories over the Dacians.	Florinus and Blastus, two Presbyters, disturb the Church at Rome.	Eleutherus. 6 7	Julianus. 3 4	Maximinas. 1 2
183	3 4	A Conspiracy against Commodus, for which many are executed. Crispina banish'd and slain.		7 8	4 5	2 3
184	4 5	Commodus grows tyrannical.	Marcia, the Emperor's Concubine, favours the Christians.	8 9	5 6	3 4
185	5 6		Origen born this Year. The Heresie of the Marcionites. Theodotion translates the Bible into Greek.	9 10	6 7	4 5
186	6 7	Perennis forms ambitious Designs, and is ruin'd.	Apollonius a Senator suffers Martyrdom in Rome.	10 11	7 8	5 6
187	7 8	Maternus conspires against Commodus, and is executed.	Irenæus writes against all the Hereticks.	11 12	8 9	6 7
188	8 9	The Emperor Caracalla born, April 4th.	Pantænus takes a Journey to the Indies for the Propagation of Christianity. He is succeeded in his School by Clemens Alexandrinus.	12 13	9 10 XII. Demetrius. 1	7 8
189	9 10	A Famine in Rome, upon which account Cleanther and his Sons are slain.	Clemens Alexandrinus writes his Exhortation to the Gentiles. Ammonius Saccas flourishes.	13 14	1 2	8 9
190	10 11	Commodus grows insupportable. Many Calamities in Rome.	Seleucus and Hermias, two Heresiarchs, shew themselves in Galatia.	14 15	2 3	9 VIII. Serapion. 1
191	11 12	The Temple of Peace, and many other Edifices burnt down in Rome.	Rhodon, Disciple to Tatian, flourishes about this Time.	15 XIII. Viktor. 1	3 4	1 2
192	12 13	Commodus, having made himself odious, is slain at Rome December 30th.		1 2	4 5	2 3
193	XIX. Pertinax. 1. XX. Julianus. 1. XXI. Severus. 1	PERTINAX reigns 12 Weeks, 3 Days. He is slain, March 28th.  JULIAN reigns 9 Weeks, 2 Days. He is slain, June 2d.  SEVERUS reigns 17 Years, 3 Months, and 3 Days. He marches against Niger in the East.	Theodotus the Tanner of Byzantium, with his Disciple Artemon, breach their Heresies at Rome.	2  3	5  6	3  4
194	1 2	Severus is successful against Niger, and others in the East.	Clemens Alexandrinus writes his Stromata.	3 4	6 7	4 5
195	2 3	Severus is successful against the Parthians, and becomes Master of the East.		4 5	7 8	5 6
196	3 4	Severus marches against Albinus in the West. Caracalla made Cesar.	The Controversie about keeping of Easter, begins under Pope Viktor, and occasions Synods in several Parts of the World.	5 6	8 9	6 7



# The CHRONOLOGICAL TABLE.

A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.	Bishops of Rome.	Bishops of Alexandria.	Bishops of Antioch.
197	Severus. 4	Albinus defeated and slain, Feb. 19th. Severus returns to Rome, and deifies Commodus, June 2d.	THE FIFTH GENERAL PERSECUTION begins in Rome, with out the Order of the Emperor. Tertullian begins to shew himself.	Villor. 6	Demetrius. 9	Serapion. 7
	5	Severus marches against the Eastern Potentates.		7	10	8
198	5	Caracalla made Augustus, and Partner with his Father, June 2d.	Narcissus Bishop of Jerusalem flourishes at this Time.	7	10	8
	6	Severus makes great Conquests in the East.		8	11	9
199	6	Severus continues in the East.	Narcissus being falsely accused, retires from the See of Jerusalem.	8	11	9
	7	Geta made Cæsar by the Senate, March 7th.		9	12	10
200	7	Severus still continues in the East.	The Persecution reaches Africk. Tertullian writes his Apology, with other Pieces relating to the Persecution, as also his Prescriptions against the Hereticks. The Docetes and Patripassians appear at this Time.	9	12	10
	8			10	13	11
201	8	Severus in Syria gives the virile Robe to Caracalla.	Tertullian discovers the Errors of Praxeas, and causes him to recant.	10	13	11
	9			XIV. Zephyrinus. 1	14	12
202	9	Severus visits Arabia, Palestine and Egypt. He gives a Senate to the City of Alexandria.	Severus publishes Edicts against Jews and Christians, which revives and encreases the Persecution. Clemens retires from Alexandria. Origen begins to shew his Zeal. Irenæus martyr'd at Lyons, with almost all the Christians.	1	14	12
	10			2	15	13
203	10	Severus returns to Rome, triumphs, and celebrates his Decennalia.	The Heresie of the Aichmeticks. Origen is made Governor of the catechetick School in Alexandria. He emasculates himself.	2	15	13
	11	Caracalla marries Plautian's Daughter.		3	16	14
204	11	Plautian slain about Jan. 22d.	Tertullian writes De Spectaculis. Musanus writes against the Encratites. Plutarch, Marcella, and Potamiscna martyr'd in Alexandria.	3	16	14
	12	THE GRAND SECULAR GAMES celebrated after June 2d.		4	17	15
205	12	Bulla Felix a Robber pillages Italy.	Perpetua, Felicitas, and their Companions suffer at Carthage, March 7th. God punishes Africk with Barrenness. Tertullian inclines to the Montanists.	4	17	15
	13			5	18	16
206	13	Severus makes many Regulations in the State.	Narcissus, after 7 Years Retirement, returns to Jerusalem, and governs the Church with his third Successor Gordius.	5	18	16
	14	He is severe to the Senators.		6	19	17
207	14	Bulla Felix suppress'd.	Tertullian, now Montanist, writes against the Marcionites and other Hereticks.	6	19	17
	15			7	20	18
208	15	Severus joins his Son Geta with him, and makes him Augustus.		7	20	18
	16	He goes with his two Sons into Britain.		8	21	19
209	16	Severus meets with many Difficulties and Successes in Britain.	Philostratus the Athenian writes the Life of Apollonius Tyaneus.	8	21	19
	17			9	22	20
210	17	Severus builds a Wall in Britain.	Minutius Felix writes for the Christian Religion. Tertullian writes De Pallio.	9	22	20
	18	He falls sick, towards the End of the Year.		10	23	21
211	18	Severus dies at Eboracum or York on the 4th Day of February.	Tertullian writes to Scapula in Vindication of the Christians. The fifth Persecution ceases. Origen goes to Rome. Apollonius writes against Montanus.	10	23	21
	XXII. Caracalla. 1	CARACALLA reigns six Years, 2 Months, and 4 Days. Geta join'd with him.		11	24	IX. Asclepiades. 1
212	1	Geta is slain by his Brother Caracalla, Feb. 27th.	Origen takes Assistants in his catechetical School. Alexander Bishop of Cappadocia, by divine Impulse, join'd with Narcissus Bishop of Jerusalem.	11	24	1
	2	Caracalla commits innumerable Cruelties.		12	25	2



# The CHRONOLOGICAL TABLE.

A.D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.	Bishops of Rome.	Bishops of Alexandria.	Bishops of Antioch.
213	Caracalla. 2	Caracalla travels into Gaul, makes many Changes, and returns to Rome.	The Montanists are excommunicated by the Church of Rome, together with Tertullian. Tertullian writes several Pieces against the Orthodox.	Zephyrinus. 12	Demetrius. 25	Asclepiades. 2
	3			13	26	3
214	3	Caracalla goes into Germany, where he commits many Extravagancies.	Origen composes his Tetrapla. He goes to preach in Arabia, and returns to Alexandria.	13	26	3
	4			14	27	4
215	4	Caracalla travels into Macedonia and Asia, where he commits new Follies.		14	27	4
	5			15	28	5
216	5	Caracalla commits intolerable Barbarities at Alexandria: And no less Wickedness in the East.	Origen retires from Alexandria, and preaches at Caesarea. He is recall'd by his Bishop Demetrius.	15	28	5
	6			16	29	6
217	6	Caracalla slain by Martial in Syria, April 8th.	The fourth Greek Version of the Bible found at Jericho. Natalis, a Confessor at Rome, lapses, and is restor'd. The Heresie of the Melchisedecians.	16	29	6
	7 XXIII. Macrinus.	MACRINUS reigns 1 Year, 2 Months wanting 3 Days. He purchases Peace of the Parthians, and winters at Antioch.		17	30	X. Phileas. 1
	1					
218	1	Elagabalus declar'd Emperor May 16th. Macrinus and his Son slain, on the 7th Day of June.	The Emperor's Aunt Mamae sends for Origen into Syria, to be instructed in the Christian Religion. Origen returns to Alexandria.	17	30	1
	2 XXIV. Elagabalus.			18		
	1	ELAGABALUS reigns 3 Years, 9 Months, and 4 Days. He winters at Nicomedia.		XV. Calistus. 1	31	2
219	1	Elagabalus comes to Rome, where he begins to commit many Extravagancies.		1	31	2
	2			2	32	3
220	2		Great Instances of Superstition among the Romans.	2	32	3
	3			3	33	4
221	3	Elagabalus adopts his Cousin Alexianus, and calls him Alexander.	Julius Africanus composes his Christian Chronology.	3	33	4
	4			4	34	5
222	4	Elagabalus slain by the Soldiers in Rome, on the 11th Day of March.	The Church happy under the Emperor Alexander. Hippolytus, Bishop in Arabia, flourishes about this Time.	4	34	5
	XXV. Alexander.			5	35	6
	1	ALEXANDER reigns 13 Years, and 9 Days. He makes great Regulations.				
223	1	Alexander proceeds in his Regulations. His Grand-mother Mafsa dies.	Origen writes Commentaries upon the Scriptures, and employs several Notaries.	5	35	6
	2			6	36	7
224	2	Dion Cassius, the Historian, advanced.		6	36	7
	3	.		XVI. Urbanus. 1	37	8
225	3	The Emperor Gordian born, January 20th.		1	37	8
	4			2	38	9
226	4			2	38	9
	5			3	39	10
227	5		Origen applies himself to Philosophy, and writes to Heraclius in Justification.	3	39	10
	6			4	40	11
228	6	Ulpian, the great Civilian, slain in a Sedition at Rome.	Origen goes towards Achaia. At Palestine he is ordained Presbyter, which is highly resented by his Bishop Demetrius.	4	40	11
	7			5	41	XI. Zebinus. 1



# The CHRONOLOGICAL TABLE.

A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.	Bishops of Rome.	Bishops of Alexandria.	Bishops of Antioch.
229	Alexander. 7	Dion Cassius retires to Bithynia, and finishes his Roman History.		Urbanus. 5	Demetrius. 41	Zebinus. 1
	8			6	42	2
230	8			6	42	2
	9			7	43	3
231	9		Origen oblig'd to quit Alexandria, and is condemn'd by two Councils, and excommunicated. He finds many Protectors. The Council of Iconium, about Heretical Baptism.	7	43	3
	10			8	XIII. Heracles. 1	4
232	10	Alexander marches against Artaxerxes, who had wasted Mesopotamia.	Origen is still diligent in his Writings. The Jerusalem Talmud begun about this Year.	8	1	4
	11			XVII. Pontianus. 1	2	5
233	11	Alexander has great Successes against Artaxerxes, and the Persians.		1	2	5
	12			2	3	6
234	12	Alexander returns to Rome, and triumphs, September 25th. He marches against the Germans soon after.		2	3	6
	13			3	4	7
235	13 XXVI. Maximinus I	Alexander slain near Mentz by the Soldiers, on the 19th of March. MAXIMINUS reigns 3 Years, and a few Days. Several conspire against him.	THE SIXTH GENERAL PERSECUTION, in the Beginning of Maximinus's Reign. Tertullian writes De Corona, and against Flight in Persecution.	3	4	7
				4	5	8
236	I	Maximin successfully wars against the Dacians and Sarmatians, and winters at Sirmium.	Prototectus and Ambrosius imprison'd for the Faith. Origen writes to them concerning Martyrdom, and retires from Caesarea.	4 XVIII. Anteros. 1	5	8
	2			XIX. Fabian. 1	6	9
237	2	Gordian and his Son proclaim'd Emperors in the middle of May. They are slain in July. Maximus and Balbinus declared by the Senate, July 9th. A great Sedition in Rome, and part of the City burnt.	Origen proceeds in his Commentaries upon the Bible. The Church enjoys Peace.	1	6	9
	3			2	7	XII. Babylas. 1
238	3 XXVII. Maxim. & Balbinus. I XXVIII. Gordian. I	Maximin besieges Aquileia. He is slain before the Place in the End of March. MAXIMUS and BALBINUS reign a little above 3 Months. They are slain, July 15th. GORDIAN reigns 5 Years, and 8 or 9 Months.	Origen re assumes his School in Caesarea. Gregory Thaumaturgus flourishes about this Time.	2	7	1
				3	8	2
239	1	Gordian governs with great Satisfaction.	Gregory Thaumaturgus miraculously ordain'd Bishop of Neo-Caesarea. He is said to work many Miracles.	3	8	2
	2			4	9	3
240	2	Sabinianus sets up for Emperor in Africa. He is soon suppress'd.	The Heresie of the Valesians. Origen makes a second Voyage into Greece.	4	9	3
	3			5	10	4
241	3	Gordian marrys the Daughter of Mithras. Earthquakes and Prodigies in the Empire.		5	10	4
	4			6	11	5
242	4	Gordian is successful against the Goths, and against Saporis King of Persia.	Beryllus of Arabia broaches several Errors. Origen confutes him in a Synod.	6	11	5
	5			7	12	6



# The CHRONOLOGICAL TABLE.

A.D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.	Bishops of Rome.	Bishops of Alexandria.	Bishops of Antioch.
243	Gordian. 5 6	Mithridates dies. Philip advanc'd to his Place. Gordian declines.		Fabian. 7 8	Heracles. 12 13	Babylas. 6 7
244	6 XXIX. Philip. 1	Gordian slain in the Borders of Persia, in the Month of March. PHILIP reigns five Years, and a few Months. He makes Peace with the Persians and returns to Syria.	Philip suppos'd (not without Reason) to be a Christian. He submits to Penance under Babylas Bishop of Antioch. Origen writes to him, and his Empress.	8 9	13 14	7 8
245	1 2	Philip returns to Rome, where he makes many Regulations.	The Church flourishes, and Pope Fabian sends many Bishops and Pastors into Gaul. Tertullian turns Heresiarch, and dies soon after.	9 10	14 15	8 9
246	2 3	Philip's Son has the Tribunitian Power.	St. Cyprian converted to Christianity at Carthage. He sells his Estate, and gives it to the Poor. Origen still industrious.	10 11	15 16	9 10
247	3 4	Philip's Son made Augustus.	Origen combats against several Hereticks in Arabia. St. Cyprian made a Presbyter in Carthage.	11 12	16 XIV. Dionysius. 1	10 11
248	4 5	THE GRAND SECULAR GAMES celebrated the last Time in Rome, U. C. 1000. Philip undertakes to purge the City.	St. Cyprian made Bishop of Carthage.	12 13	1 2	11 12
249	5 6 XXX. Decius. 1	Famines and Troubles in the Empire. Decius proclaim'd Emperor. Philip is slain between June 17th and October 19th. DECIUS reigns two Years, and a Month, or two. He makes his four Sons Cæsars.	Origen writes against Celsus. The Christians barbarously treated at Alexandria, in the Month of January. THE SEVENTH GENERAL PERSECUTION, in the Beginning of the Reign of Decius. Many apostatize, and several punish'd for it.	13 14	2 3	12 13
250	1 2	The Goths ravage the Empire, which is attended with many other Calamities. A terrible Plague begins, which lasts ten Years.	Pope Fabian martyr'd Jan. 20th. Abdon, Victoria, &c. martyr'd, Celerinus and Moxes imprison'd. The Persecution reaches Africk in April. St. Cyprian, Gregory Thaumaturgus, and Dionysius Alexandrinus retire. Paul of Thebais the first Hermit. Babylas of Antioch, Nestor, Pionius, Celerinus, and innumerable others are martyr'd. Origen suffers much. The Church in Africk begins to have Peace in December.	14	3 4	13 XIII. Fabius. 1
251	2 3 XXXI. Gallus. 1	Decius quits Rome in the Spring, and marches into Mysia. Valerian nam'd Censur, October 27th. Decius defeated by the Goths, and slain in the latter End of November. GALLUS reigns one Year, and 6 Months. Gallus makes Hostilian Augustus, and his Son Volusian Cæsar. He makes a dishonourable Peace with the Goths.	The Beginning of the Novatian Schism. Novatus and Novatian join. St. Cyprian returns to Carthage. The first Council of Carthage. A Council at Rome which excommunicates Novatian. Novatian usurps the Bishoprick of Rome. He is rejected by some, and follow'd by others. Alexander Bishop of Jerusalem dies Prisoner at Casarea.	XX. Cornelius. 1	4 5	1 2
252	1 2	Volusian made Augustus in the End of July. Gallus comes to Rome and causes Hostilian to be slain. Many Nations invade the Empire.	Novatian raises new Disturbances. The first Council of Antioch. The second Council of Carthage. Gallus revives the seventh Persecution. St. Cyprian is careful of his Flock, and writes several Treatises.	1 2 XXI. Lucius. 1	5 6	2 XIV. Demetrius. 1
253	2 XXXII. Valerian. 1	Famines, and other Calamities in the Empire. Emilian proclaim'd Emperor. Gallus and his Son slain at Terni in May. VALERIAN reigns almost seven Years. Emilian slain in August. Gallienus made Augustus.	The Church enjoys Peace till the eighth Persecution. Origen dies at Tyre, aged 69. The Sect of the Originists. The third Council of Carthage. St. Cyprian writes against Fortunatianus of Assur.	1 XXII. Stephen I. 1	6 7	1 2



# The CHRONOLOGICAL TABLE.

A.D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.	Bishops of Rome.	Bishops of Alexandria.	Bishops of Antioch.
254	Valerian. 1	Valerian governs well and honourably.	Papianus opposes St. Cyprian. The fourth Council of Carthage, concerning Basilides and Mordul. St. Cyprian writes about Alms. He is concern'd with the Gallican Bishop.	Stephen I. 1	Dionysius. 7	Demetrius. 2
	2			2	8	3
255	2		The fifth Council of Carthage, concerning the Validity of Hereticks Baptism.	2	8	3
	3			3	9	4
256	3		The sixth Council of Carthage upon the same Subject. Pope Stephen rejects all their Proceedings. St. Cyprian writes to Julianus. The seventh Council of Carthage in September. Firmilian, Dionysius, &c. join with St. Cyprian.	3	9	4
	4			4	10	5
257	4	The Persians, Scythians, and other Nations invade the Empire.	THE EIGHTH GENERAL PERSECUTION begins in April, and continues 3 Years and a half. Pope Stephen martyr'd, August 2d. St. Cyprian banish'd, August 30th. Dionysius Alexandrinus banish'd. Sabellius breaches his Heresie in Lybia.	4 XXIII. Sixtus II. 1	10	5
	5			1	11	6
258	5	Valerian marches with his Army to Byzantium, to go against the Persians.	The Persecution encreases. Pope Sixtus and his Archdeacon Laurence martyr'd, August 6th. Many martyr'd in Africk. St. Cyprian recall'd from Banishment, and beheaded, September 14th.	1	11	6
	6				12	7
259	6	The Scythians pass the Danube, enter Asia, and pillage an infinite Number of Places.	Many Martyrs suffer in Africk, Spain, Lybia, Palestine, and other Parts of the Empire.	XXIV. Dionysius. 1	12	7
	7			1	13	8
260	7	Valerian declines. Valerian is taken Prisoner by Saporus King of Persia.	The great Miseries and Calamities in the Empire, cause Gallienus to relax the Persecution in October. Paulus Samosatanus, the noted Bishop of Antioch.	1	13	8
	XXXIII. Gallienus. 1	GALLIENUS reigns almost 8 Years after his Father's Captivity. Vast Ravages made in the Empire. Posthumus sets up in Gaul, Ingenuus in Pannonia, who is slain, and succeeded by Regillianus.		2	14	XV. Paulus. 1
261	1	Macrianus and his Sons set up in the East. Great Troubles in Alexandria before the Passover. Piso and Valens set up, the one in Thessaly, the other in Achaia. They are both slain. Odenathus is successful against the Persians.	The Christians behave themselves nobly at Alexandria. Dionysius Alexandrinus engages against Sabellius. This occasions the second Council of Rome.	2	14	1
	2			3	15	2
262	2	Macrianus and his Son defeated by Aurelius, who sets up himself, and reigns till Gallienus's Death. Gallienus triumphs for Odenathus's Advantage over the Persians. The Goths and Scythians ravage Greece and Asia, and pillage Diana's Temple. Æmilian sets up in Ægypt.	Macrianus persecutes the Christians in the East. Marinus martyr'd at Casarea. Athyrius celebrated. Gallienus publishes a Rescript in Favour of the Christians, after the Death of Macrianus. Dionysius Alexandrinus confutes Nepos and the Milleraries. Many Christians carry'd captive by the barbarous Nations.	3	15	2
	3			4	16	3
263	3	Saturninus sets up in the Borders of Scythia. Æmilian besieg'd in Alexandria, and afterwards slain. Regillianus slain in Pannonia, after three Years Reign. Odenathus defeats Balista and the Persians.	By Reason of the Failing of some Christians, Gregory Thaumaturgus writes his Canonical Epistle. The Christians suffer much in the Siege of Alexandria.	4	16	3
	4			5	17	4



# The CHRONOLOGICAL TABLE.

A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.	Bishops of Rome.	Bishops of Alexandria.	Bishops of Antioch.
264	Gallienus.	Odenathus having settled his Power in the East, is made Augustus, and join'd with Gallienus.	Paulus Samosatani shews his Errors and Vices: Which occasion the second Council of Antioch.	Dionysius. 5	Dionysius. 17	Paulus. 4
	4	Gallienus marches against Potiburnus in Gaul, where he is wounded.		6	XV. Maximus.	5
265	5	Victorinus joins with Posthumus, and out-reigns him.			1	
	6	Trebellian sets up in Asia, and is slain. The Isauri revolt.	Gregory Thaumaturgus dies at Neo Cesarea, after he had govern'd that Church 26 Years.	6	1	5
266	6	Celsus sets up in Africk, and reigns but seven Days.		7	2	6
	7	The Goths pillage Asia, Galatia and Cappadocia, and carry away infinite Numbers of People.	Many Christians made captive by the Goths, who propagate the Faith amongst them. The Franks receive the Faith about the same Time.	7	2	6
267	7			8	3	7
	8	Odenathus, after four Years Reign is slain by Meonius. Zenobia and her Sons succeed him in the East. Posthumus in Gaul slain by Lollianus, who sets up himself. Victorinus and Marius slain. Tetricus succeeds in all Gaul. Vast Ravages in the Empire.	Paulus Samosatani encourag'd and supported by Zenobia.	9	4	8
268	8	The Goths and Heruli pillage Asia and Greece.		9	4	8
	XXXIV. Claudius.	Gallienus slain near Milan on the 20th Day of March. CLAUDIUS reigns a little above two Years. He defeats Aureolus, and returns to Rome in Triumph.	Claudius is suppos'd to be somewhat severe to the Christians.	10	5	9
269	1			10	5	9
	2	The Goths to the Number of 320000 Men, after many Ravages, are defeated by Claudius. Zabias General to Zenobia becomes Master of Egypt.	Porphyry, the Apostate Christian flourishes in this Reign.	11	6	10
270	2	Claudius marches to Sirmium in Pannonia, where he dies in the Month of April.	The Christians are favour'd by Aurelian. The third Council of Antioch, which deprives Paulus Samosatani, and places Domnus in his See.	11	6	10
	3		St. Anthony retires to the Deserts of Egypt, at 20 Years of Age.	XXV. Felix I.	7	XVI. Domnus.
271	XXXV. Aurelian.	Aurelian reigns five Years wanting one Month. Quintillus Emperor for 17 Days. Aurelian shews Vigour and Severity.		1		1
	1		The Sybils Books search'd into. The Christians slighted.	1	7	1
272	2	The Marcmanni, and other Nations defeated by Aurelian. Aurelian returns to Rome, and enlarges the City Walls.		2	8	2
	3	Aurelian begins his March against Zenobia. He defeats Zenobia, and besieges her in the latter End of the Year.	Paulus Samosatani fails in his Interest.	2	8	2
273	3			3	9	3
	4	Zenobia is taken Prisoner. Longinus is executed by Aurelian. Aurelian punishes Palmyra. He reduces Firmus in Egypt, and causes Tetricus in Gaul to yield. He triumphs over all.	Paulus Samosatani deprived by Aurelian. Aurelian casts an evil Eye upon the Christians.	3	9	3
274	4			4	10	4
	5	Constantine the Great born Feb. 27th. Aurelian builds a Temple to the Sun. He abandons Dacia.	THE NINTH GENERAL PERSECUTION begins in the latter End of this Year. Pope Felix martyr'd December 22d.	4	10	4
275	5			5	11	5
	XXXVI. Tacitus.	Aurelian slain near Byzantium, in the Month of March. An Interregnum of six Months. TACITUS begins his Reign, September 25th, and continues 6 or 7 Months.	The Persecution soon stopp'd.		11	5
	1			XXVI. Eutychianus.	12	XVII. Timaeus.
				1		1



# The CHRONOLOGICAL TABLE.

A.D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.	Bishops of Rome.	Bishops of Alexandria.	Bishops of Antioch.
276	I XXXVII. Probus.	Tacitus goes towards the East. He is slain at Tarsus in Asia on the 12th of April, or a little after.	The Christians enjoy a full Peace. Anatolius Bishop of Laodicea flourishes in the Beginning of Probus's Reign.	Eutychianus.	Maximus.	Timæus.
	I	PROBUS reigns 6 Years, and 3 or 4 Months. Florian slain after three or four Months Reign.		I	12	1
277	I	Probus obtains vast Victories in Gaul. Great Rejoycings at Rome.	The Heresie of the Manichees begins about this Time.	2	13	2
	2			3	14	3
278	2	Probus marches into Illyricum and Thrace, and clears them from the Goths and Sarmatians.	Archelaus, Bishop of Chaschura in Mesopotamia, flourishes about this Time.	3	14	3
	3			4	15	4
279	3	Probus conquers the Isauri, and the Blemii, and makes Peace with Vararanes King of Persia. He returns through Thrace, and triumphs.		4	15	4
	4			5	16	5
280	4	Saturninus revolts in Ægypt, and Proculus and Bonofus in Gaul. Probus reduces them all.		5	16	5
	5			6	17	6
281	5	Probus gives Peace to the Empire, and employs his Soldiers in Planting, Building, &c.	Dorotheus, a worthy Presbyter of Antioch, flourishes about this Time.	6	17	6
	6			7	18	XVIII. Cyrillus.
282	6	Probus slain near Greece, in August or November.	Theognostus and Pierius, two Disciples of Origen flourish in Alexandria.	7	18	1
	XXXVII. Carus, &c.	CARUS reigns about one Year and one Month. He makes his Sons Carinus and Numerian Cæsars.		8	XVI. Theonas.	2
283	I	Carus worsts the Sarmatians. Carinus and Numerian made Augusti in the latter End of August. Carus after Advantages over the Persians is slain by Thunder after the 8th of December.		8	1	2
	2			9	2	3
284	XXXIX. Diocletian.	Carinus makes magnificent Feasts in Rome, September 12th. Numerian slain by Aper, before the 17th of September.	THE DIOCLETIAN ÆRA, or the Æra of the Martyrs, commences August 29th.	XXVII. Caius.	2	3
		DIOCLETIAN reigns 20 Years, 7 Months, and 14 Days. Maximian made Cæsar, November 20th.		I	3	4
285	I	Carinus overthrown by Diocletian, and slain in Mesia. Maximian marches against the Bagaude in Gaul.	The Thebean Legion suppos'd to have been martyr'd this or the following Year.	1	3	4
	2			2	4	5
286	2	Maximian made Augustus, and equal with Diocletian, April 1st. He has the Western, and Diocletian the Eastern Parts of the Empire. Carausius revolts in Britain.	The Christians meet with some Troubles at Rome.	2	4	5
	3			3	5	6
287	3	Diocletian is successful against Narses King of Persia. Maximian worsts the Germans.	Several are suppos'd to be martyr'd this Year. The Emperors publish Edicts against the Manichees.	3	5	6
	4			4	6	7



# The CHRONOLOGICAL TABLE.

A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.	Bishops of Rome.	Bishops of Alexandria.	Bishops of Antioch.
288	Diocletian. 4	Maximian is victorious over the Germans.	The Heresie of the Hieracites about this Year.	Caius. 4	Theonas. 6	Cyrillus. 7
	5			5	7	8
289	5	Maximian is forc'd to make Peace with Carausius.		5	7	8
	6	Diocletian wars with the Sarmatians.		6	8	9
290	6	Carausius obtains the Title of Augustus in Britain.	Methodius and Victorinus, two worthy Bishops, flourish about this Time.	6	8	9
	7	Achilleus sets up in Ægypt.		7	9	10
291	7	Great Troubles in the Empire.		7	9	10
	8	The two Emperors consult at Milan.		8	10	11
292	8	Constantius and Galerius made Cæsars at Nicomedia, March 1st.		8	10	11
	9	The Empire divided among the Emperors and Cæsars.		9	11	12
293	9	Carausius slain in Britain by Allectus, who holds the Island three Years longer.	Diocletian assumes Divine Honours.	9	11	12
	10			10	12	13
294	10	Galerius obtains Advantages over the Sarmatians, and other Northern Nations.		10	12	13
	11			11	13	14
295	11	The Carpi submit to the Romans.	Phileas and Hesichius, two worthy Bishops, and Pamphilus and Lucian, two eminent Presbyters, flourish about this Time.	11	13	14
	12			12	14	15
296	12	Allectus in Britain reduc'd by Constantius.		12	14	15
	13	Diocletian reduces Achilleus in Ægypt in 8 Months.		XXVIII. Marcellinus. 1	15	16
297	13	Galerius is successful in the East.		1	15	16
	14	He grows insolent.		2	16	17
298	14	Diocletian's and Maximinian's Baths begun this Year.	Diocletian begins to persecute the Christian Soldiers. Arnobius writes against the Gentiles.	2	16	17
	15			3	17	18
299	15	The Marcomanni are defeated by the Emperors.		3	17	18
	16			4	18	XIX. Tyrannus. 1
300	16		Peter of Alexandria flourishes.	4	18	1
	17			XVII. Peter. 1	19	2
301	17	Constantius defeats the Lingones, and kills 60000.	The Christians begin to grow corrupt. The Schism of the Meletians begins this Year.	5	1	2
	18			6	2	3



# The CHRONOLOGICAL TABLE.

A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.	Bishops of Rome.	Bishops of Alexandria.	Bishops of Antioch.
302	Diocletian. 18	A Famine in divers Parts of the Empire. <i>Galerius</i> winters with <i>Diocletian</i> at <i>Nicomedia</i> .	<i>Galerius</i> urges <i>Diocletian</i> to persecute the <i>Christians</i> . <i>Diocletian</i> consults the Oracle, and consents.	<i>Marcellinus</i> . 6	<i>Peter</i> . 2	<i>Tyrannus</i> . 3
	19			7	3	4
303	19	<i>Diocletian</i> celebrates his <i>Vicennalia</i> at <i>Rome</i> , and triumphs <i>November 20th</i> with <i>Maximian</i> . He leaves <i>Rome</i> in Haste.	THE TENTH GENERAL PERSECUTION, begins <i>February 23d.</i> at <i>Nicomedia</i> , continues 10 Years, and four Months. Horrid Cruelties and innumerable Martyrs in all Parts of the Empire, <i>Gaul</i> only excepted.	7	3	4
	20			8	4	5
304	20	<i>Diocletian</i> has a great Sickness most of this Year. He arrives very ill at <i>Nicomedia</i> in the End of the Year. He is believ'd to be dead on the 13th of <i>December</i> .	The Persecution carry'd with new Fury by <i>Galerius</i> and others. It rages in the <i>East</i> . <i>Pope Marcellinus</i> suffers on <i>October 24th</i> . A Vacancy in the See of above three Years.	8	4	5
	21			9	5	6
305	21	<i>Diocletian</i> appears openly, <i>March 1st</i> . He resigns the Empire, with <i>Maximian</i> , on <i>May the 1st</i> .	<i>Galerius</i> encreases in Cruelties to the <i>Christians</i> . <i>Maximin</i> follows his Example. The Persecution ceases in <i>Africk</i> and the <i>West</i> . The Council of <i>Cirthe</i> . The Council of <i>Eliberes</i> .		5	6
	XL. <i>Constantius</i> 1	<i>CONSTANTIUS</i> reigns one Year, one Month, and 25 Days. The Empire independently divided between him and <i>Galerius</i> . <i>Maximin</i> and <i>Severus</i> are <i>Cæsars</i> .			6	7
306	1	<i>Constantius</i> sends for his Son <i>Constantine</i> into <i>Britain</i> . <i>Constantius</i> dies at <i>Tork</i> , on the 25th Day of <i>July</i> .	<i>Galerius</i> and <i>Maximin</i> encrease the Persecution in their Dominions. <i>Peter</i> , Bishop of <i>Alexandria</i> , writes his Canonical Epistle before <i>Easter</i> . <i>Constantine</i> favours the <i>Christians</i> . The <i>Meletian</i> Schism encreases. The Schism of the <i>Donatists</i> begins.		6	7
	2 XLI. <i>Constantine</i> 1	<i>CONSTANTINE</i> reigns 30 Years, and almost 11 Months. <i>Severus</i> made <i>Augustus</i> by <i>Galerius</i> , who only accounts <i>Constantine</i> <i>Cæsar</i> . <i>Maxentius</i> sets up in <i>Rome</i> , <i>October 28th</i> . <i>Maximian</i> re-assumes the Empire.			7	8
307	1	<i>Severus</i> goes against <i>Maxentius</i> , and is slain in <i>April</i> . <i>Alexander</i> sets up in <i>Africk</i> . <i>Maximian</i> gives his Daughter <i>Fausta</i> to <i>Constantine</i> in <i>May</i> . <i>Galerius</i> goes against <i>Maxentius</i> , and returns in a Fright. <i>Galerius</i> makes <i>Licinius Augustus</i> in <i>November</i> .	<i>Maximin</i> still rages against the <i>Christians</i> in the <i>East</i> . <i>Pamphilus</i> tortur'd, and imprison'd at <i>Cæsarea</i> . He and <i>Eusebius</i> vindicate <i>Origen's</i> Works.		7	8
	2				8	9
308	2	<i>Maximin</i> assumes the Title of <i>Augustus</i> , and <i>Galerius</i> unwillingly confirms it both to him and <i>Constantine</i> . <i>Maximin</i> conspires against <i>Constantine</i> , and is defeated.	After a Vacancy of above three Years, <i>Marcellus</i> is made Bishop of <i>Rome</i> , <i>Feb. 18th</i> . <i>Valentina</i> , <i>Thea</i> , and many others suffer in the <i>East</i> .	XXIX. <i>Marcellus</i> . 1	8 9	9 10
	3					
309	3	A great Sedition in <i>Rome</i> , which is much afflicted by the Tyrannies of <i>Maxentius</i> .	<i>Pamphilus</i> suffers <i>Feb. 16th</i> . <i>Eusebius</i> retires to <i>Ægypt</i> , where he is imprison'd. <i>Marcellus</i> Bishop of <i>Rome</i> condemn'd to keep Beasts, and then banish'd, <i>October 7th</i> .	1	9	10
	4			2	10	11
310	4	<i>Maximian</i> , for his treacherous Designs against <i>Constantine</i> is executed. <i>Galerius</i> struck with an incurable Disease, in <i>March</i> .	The Persecution being somewhat abated, is reviv'd by <i>Maximin</i> .	XXX. <i>Eusebius</i> . 1	10 11	11 12
	5					



# The CHRONOLOGICAL TABLE.

A.D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.	Bishops of Rome.	Bishops of Alexandria.	Bishops of Antioch.
311	Constantine	<i>Galerius</i> , oppress'd with Torments, dies miserably in <i>May</i> .	<i>Galerius</i> publishes an Edict in Favour of the <i>Christians</i> , <i>April</i> 30th.	XXXI. <i>Miltiades</i> .	<i>Peter</i> .	<i>Tyrannus</i> .
	5	<i>Maximin</i> enlarges his Dominions in <i>Asia</i> . <i>Alexander</i> defeated in <i>Africa</i> . <i>Constantine</i> begins his great Expedition against <i>Maxentius</i> , and enters <i>Italy</i> in the latter End of the Year.	<i>Maximin</i> adds new Cruelties to the <i>Christians</i> . The pretended Council of <i>Carthage</i> . <i>Miltiades</i> succeeds in <i>Rome</i> , <i>July</i> 10th. <i>Peter</i> , Bishop of <i>Alexandria</i> , suffers, <i>November</i> 25th.		11	12
312	6	<i>Constantine</i> intirely defeats <i>Maxentius</i> , and enters <i>Rome</i> in Triumph, in <i>October</i> .	<i>Constantine</i> instructed by the Vision of the Cross in the Heavens. He advises with Bishops and peruses the Scriptures.	1	XVIII. <i>Achillas</i> .	13
	7	THE INDICATION begins. <i>Diocletian</i> afflicted. He dies miserably, <i>December</i> 3d.	He publishes his first Law in Favour of the <i>Christians</i> . <i>Maximin</i> unwillingly complies with it.	2		14
313	7	<i>Constantine</i> marries his Sister <i>Constantia</i> to <i>Licinius</i> in <i>Jan</i> .	<i>Constantius</i> and <i>Licinius</i> issue out several Laws for <i>Christianity</i> at <i>Milan</i> .	2	1	14
	8	<i>Maximin</i> marches against <i>Licinius</i> . He is overthrown by <i>Licinius</i> in <i>May</i> , and flies to the <i>East</i> . <i>Maximin</i> in great Distress poisons himself, and dies miserably in <i>August</i> .	<i>Licinius</i> against <i>Maximin</i> is instructed by an Angel. The tenth Persecution ended intirely, <i>June</i> 13th. <i>Maximin</i> acknowledges the Power of <i>Christianity</i> . CHRISTIANITY TRIUMPHS.	3	XIX. <i>Alexander</i> .	15

THE